

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

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WHOLE NO. 236.

THE HERALD AND WATCH

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The Martyrs.

They walked unflinching to the stake,
Those holy men and true!
And women shrunk not to partake
The cup of suffering too!
He, who for love of them in torments died,
Their souls with help unspeakable supplied!
The gentle met the scornful eye,
Nor shrunk from its proud gaze;—
The timid gladly chose to die
Ere leave their Savior's ways;—
The simple answered wisely in that day,
God's Holy Spirit taught them what to say.
They feared not the rack or flame,
They feared not the sword,
The agony, the wrath, the shame,
Or the reviler's word.
Through Death's most fearful valley calm they trod,
One walked beside them—'twas the Son of God!
In happier times, in happier lands,
Our peaceful lot is cast;
Yet not inactive Satan stands,
While e'er his reign shall last.
The prince of this world feigned to repose
Deceitfully—no change his hatred knows!
'Twere better far for us that we
Should tread where martyrs trod,
Than in the world's prosperity,
Learn to forget our God.
Earth's fears and friends are mortal pleasures frail,
But God's eternal purpose cannot fail!

Prot. Church.

The Doctrine of the Millennium.

SECTION II.—Objections to the Doctrine Considered.

What is the most prominent objection usually advanced against the literal view of the millennium?

Ans. The first objection that is usually advanced is, that the one thousand years, of Rev. 20, are a definite period of time, and consequently cannot be in eternity; and that eternity cannot contain measured periods.

How is the fallacy of this objection shown?

Ans. It is shown by referring to Rev. 21 and 22, which are descriptive of an eternal state. In that state we learn that the tree of life will yield its fruit every month (22:2). As there are to be months in eternity, and as 12,000 months will complete 1000 years, the fact that 1000 years is a definite period of duration can be no argument that it is not also a portion of eternity.

What is the difference between Time and Eternity?

Ans. Time is simply measured duration. Eternity is the whole of duration—without beginning or end. Consequently all time is a part of eternity.

Even the entire six thousand years is a definite period of eternity; and the next thousand may be likewise.

But do we not read in Rev. 10:6, "that there should be time no longer?"

Ans. That is true; but that marks the commencement of the thousand years; and all scholars admit that the literal reading of it is merely that "time should be no longer delayed," but that the predicted events should then be consummated. There is nothing in the original to denote that there will be no time after that. Probationary time will then close; but we have no reason to suppose that man, in his eternal state, will be any the less competent to mark and measure the progress of duration, than he is now in his imperfect state, or that the motion of the earth and heavenly bodies will be any the less regular in their orbits, to measure the periods of eternity. And consequently one thousand years, or other thousands at the end of that, can be no evidence that probation must be thus long delayed.

What is a second objection that is advanced against this doctrine?

Ans. Another objection is, that Satan is bound during this time, so that he may not deceive the nations; which, it is said, proves that there are nations in a probationary state, and who would be deceived if he was not bound.

Does that follow?

Ans. It does not. It is true that there are nations here; but the fact that Satan is bound cannot prove that they are in probation. It rather proves they are not in probation; they cannot be deceived and fall when Satan is bound so that he cannot deceive them.

As they might be deceived if Satan was not bound, does not that prove they are mortals?—can immortal beings fall?

Ans. Adam was created immortal, and fell; as did the angels who kept not their first estate, who were also immortal.

How could they fall, if immortal?

Ans. Because they were in a probationary state.

How may it be proved that Adam was created immortal?

Ans. Mortal denotes tending to death, or subject to death. Death is the consequence of sin. Until man sinned, death had no dominion over him; so that until Adam transgressed, he was neither subject to death, or tending towards it. But when he fell, he lost his immortality, which can only be restored by Christ. And as man, before sin, was not ending to, or subject to death, he could not be mortal; consequently he was immortal. But he fell, as did the angels who lost their first estate; and therefore immortal beings can fall.

But will the saints be liable to fall after they have entered the new earth?

Ans. Oh no. It will, however, not be because they are immortal, but because their probation has ended, and they are no more to be tempted or deceived.

But if the saints were not in probation, would they be liable to be deceived if Satan was not bound?

Ans. If Satan was not bound, they might be yet in probation; for the only reason that any saint is sure of not falling after probation is ended, is the promise of God to keep him. God takes away

from us all foes without, and all foes within, preserves us from temptation, and keeps us to all eternity from falling. It is that which causes our probation to cease. But if God should ever withdraw from his saints this protecting power, and surround them again with the same foes without, and the same foes within, and permit Satan again to assail them with his devices, they might be liable to fall. But God has promised that there shall be nothing to hurt or destroy in all his holy mountain; and therefore the saints will never fall.

Does not the fact that there are "nations" prove they are mortals? Can there be immortal nations?

Ans. The 21st and 22d chapters of the Apocalypse are descriptive of an immortal state. There we read of "the nations of them which are saved," and of "the kings of the earth." If the saints are there referred to as nations in the immortal state, it does not necessarily follow, that because they are here spoken of as nations, they must be mortals.

What is a third objection to this doctrine?

Ans. Another objection to this doctrine is, that this thousand years is the anti-type of the Sabbath; and as Christ went about doing good on the Sabbath day, that this period must be devoted to acts of mercy; and consequently that it is a probationary state.

Is this a valid objection?

Ans. It is not. It remains to be shown that it will be any the less a work of mercy to banish sin and death from the world, and reward all the saints by a millennium of holy and immortal rest, than it would be to have sin and death continue in connection with pardoning grace.

What is the great defect in this argument?

Ans. The great defect in this argument is, that instead of taking the seventh day from creation as a type of the seventh millenary, a Jewish sabbath, some thousands of years afterwards is selected for that purpose. But if the first six days of creation are a type of the first six millenaries, the seventh should be a type of the succeeding millenary; and we read, Gen. 2:2, that "on the seventh day God ended his work which he had made, and rested on the seventh day from all his work which he had made?" And we read in Ex 20:10, 11, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c.; "for in six days the Lord made heaven and earth, and sea, and all that in them is, and rested the seventh day."

What is a fourth objection to this doctrine?

Ans. Another that is adduced is, that this must be a probationary state, because there are to be priests there, and Christ is to be a priest for ever after the order of Melchisedek.

Wherein is this defective?

Ans. It remains to be shown that God has no other employment for his priests than the offering of sacrifices for sins; or that there must necessarily be sinners where priests are. But if there is probation there because Christ is to be a priest for ever, it follows that probation will not only continue during the thousand years, but will continue for ever; which cannot be; and therefore the argument fails.

What is a fifth objection urged against this doctrine?

Ans. It is claimed, again, that as the nations are deceived at the end of the 1000 years, it follows

that probation could not, previously to that, have ended.

Does this follow?

Ans. It does not. The first resurrection is at the commencement of the 1000 years. All the subjects of it are blessed and holy. On such the second death hath no power. As they are blessed and holy, as the promise is expressly to them, it follows that none will be blessed and holy but those who have part in the first resurrection. That this includes all the righteous, is evident from 1 Cor. 15:51, 52, where we read that we shall all be changed at the last trump in the twinkling of an eye, the dead being raised, and the righteous living being changed. And as the rest of the dead, i. e., those who are not blessed and holy, will not live again till the thousand years are finished, and as they then do live again, and at the very time that Satan is loosed to deceive them, it follows that they are the subjects of his deception. And this is confirmed by the result; for these entire nations who are thus deceived, the number of whom is as the sand of the sea, are all devoured by the fire from God out of heaven.

What is the sixth objection that is urged?

Ans. It is that at the second resurrection the sea gives up the dead that are in it; and in the new earth there is no more sea.

Is it asserted that in the new earth there will be no more sea?

Ans. It is not. In Rev. 21:1 we read that John "saw a new heaven and a new earth: for the first heaven and the first earth had passed away, and there was no more sea." Thus the reason is given how the new heaven and new earth could be seen. It is because the first heaven, and the first earth, and the sea were no more, had passed away. The very punctuation which is adopted gives this sense. A colon (:) after "I saw a new heaven and a new earth:" denotes that what follows is expository or explanatory of that which precedes; and the same is denoted by the word *for*, i. e. *because*—then follows the reasons of the introduction of the new creation,—because the old was no more, had passed away, had been melted with fervent heat and created anew: so that the first heaven and earth and sea were no more, although their constituent materials remained.

But is it not said "there was no more sea," or as it is literally, "the sea was not?"

Ans. It does; and so does it say the first heaven and the first earth had passed away; and in 20:11 it reads, "from whose face the earth and the heaven fled away, and there was found no more place for them;" and yet there is a new heaven and a new earth. And so when it says the sea was no more, it no more follows that there can be no sea in the new earth, than it does that there can be no heaven or earth there, because the first were no more; for they are all equally affected by the phraseology of the text.

Was there a sea in the earth in its Eden state?

Ans. We read in Gen. 1:6-10, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.—[The firmament, then, is between the earth and clouds.] And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament *heaven*. [We have now learned what *heaven* is; therefore when we read of the heavens passing away, of a new heaven, &c., we are to remember that God calls that heaven which separates the water in the clouds from the water on the earth.] And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land *Earth*; and the gathering together of the waters called he *Seas*, and God saw that it was good." We thus learn that there were seas in Eden,—not in the garden; for that was in Eden; and also that it is not the globe, but the "dry land" that God calls "earth." We also read in Ex. 20:11, that "in six days the Lord made heaven and earth, the

sea and all that in them is." And Gen. 1:26, God gave man "dominion over the fish of the sea." It therefore follows that in the first creation there were the heaven and earth and sea, all of which must be no more before there can be the new heaven and the new earth. And as there is to be the *restitution of all things* spoken of by all the holy prophets, there must also be a sea in the new earth.

What other argument proves a sea in the new earth?

Ans. When God first created the sea, he "saw that it was good;" and he has promised to withhold no good thing from them that fear him. And farther, as the rivers that flowed out of the garden of Eden needed a sea into which to discharge their waters, so will the river described in Rev. 22:1, the "pure river of life, clear as crystal," on each side of which are trees that yield their fruit every month, need some sea into which to discharge its waters. And this "river of life" must be the same as the "living waters" brought to view in Zech. 14:8, which will go out from Jerusalem—this proceeds out of the throne of God and the Lamb in Jerusalem—one half of which will flow towards the former sea, and half of them towards the hinder sea.

What is a seventh objection urged against this doctrine?

Ans. Another objection is, that if the wicked are raised in the new earth they will come up in the city, and in the kingdom of God: but that it is said they shall not see the kingdom of God.

Does this follow?

Ans. It does not; for as in the old Jerusalem, the type of the New, all the dead bodies were carried without the city, so God, if he pleased, may so order the removal of the dust of the wicked that none shall remain within the circle of its walls. That this may be the case, we learn from Zech. 14:4, where it is predicted that the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, so that there shall be a very great valley. With this removal of the mountains it will be an easy work for Omnipotence to remove the dust of the wicked from a space large enough for the site of the city. And we further learn by the Revelator (20:9), that while the righteous were all within "the camp of the saints" and "the beloved city," that these are all without.

But it is said they came up in the kingdom of God, which the wicked are not to see.

Ans. There is a vast difference between coming up on the territory of the kingdom to be devoured, and entering the kingdom of heaven; between seeing the kingdom of God as a subject, and seeing it as debarr'd from its immunities. As recipients of the privileges of that kingdom, the wicked will never even see it; but they will see it in another sense; for Jesus told the Jews (Luke 13:28-30), that "there shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." If they are to be thrust out, it would imply that they will come up in. And yet that would not be entering the kingdom as the righteous will enter it, any more than Abraham possessed the land of Canaan when he dwelt in it, but had none inheritance therein.

If this is not a probationary state, how can the stone that is to smite the image of Daniel 2d become a great mountain, and fill the whole earth?

Ans. By the resurrection of all the multitudes of the pious dead, like the stars in the sky and sand on the sea-shore innumerable, the stone would at once become a mountain, in the twinkling of an eye, in the which the resurrection of the dead is effected. It would require no subsequent growth to fulfil this Scripture.

But again, do we not read in Isa. 9:7, that "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever?" and how can there be no end to the

increase, unless there is probation during the 1000 years?

Ans. Such an application would prove too much; for if no end to this increase denotes probation, it would prove probation, not only during the 1000 years, but *for ever*. It, however, is not said that of the *increasing* of his government there shall be no end, or that it shall increase without end. The word *increase* in the text is a *noun*, and denotes no action whatever. It denotes that there has been an increase, the resurrection of all the dead, and that that increase will always continue, will have no end. [To be continued.]

Correspondence.

LETTER FROM BRO. J. L. CLAPP.

Bro. Bliss:—A number in this place have had their attention called to the glorious doctrine of the second advent and kingdom of our blessed Lord. As we have searched the Scriptures, we have been astonished that with the Bible in our hands from our infancy we could have been so blinded by tradition as to believe that millennial fable so long believed by a large share of the professed disciples of Jesus Christ. We would not have condemned others, but take the whole blame to ourselves; for when we heard, we did not search the Scriptures like the noble Bereans to see whether these things we heard were so, but took it for granted because we had ever been so taught. We trust we now feel in some good degree the importance of searching God's word for ourselves, believing for ourselves, and acting for ourselves,—knowing that we must give an account for ourselves to that Being who gave us his word which is able to make us wise unto salvation,—that reveals the glorious inheritance promised to the whole house of Israel, which we hope to have a part in when the archangel's trump shall announce the Nobleman's return.—This we are constrained to believe will soon take place; and we wish to stand with our loins girt about with truth, and lamps trimmed and burning, waiting for the coming King. We are not able to discover how it can have a bad influence upon the disciple of Christ to love his appearing, and long, not to be unclothed, but clothed upon, that death may be swallowed up of life. Believing as we do, we hope you will hold up to the view of a wicked world the glorious doctrines of the gospel of Jesus Christ—free from fanaticism—and contend earnestly for the faith once delivered to the saints—regardless of all consequences. In doing this, we believe you will be instrumental in the hands of God of perfecting the saints, and preparing them for the year of Jubilee.

Although we do not enjoy the privileges many do, yet would we be thankful that we have the word of God in our hands, that we may read and understand for ourselves, just so far as the word is enlightened by the Spirit of God, for the word seems so plain that a wayfaring man though a fool need not err therein. We have often had an inexpressible desire that our fellow men around us might have their minds enlightened by the Spirit of God to behold the beauty and harmony of divine truth, and to enjoy an earnest of the rich blessing of the kingdom. We have been hoping that some of the servants of God, imbued with the spirit of their Master would come this way and preach to us the words of truth and soberness, and bring out to view from the great store-house of God's word things new and old. We believe it would be instrumental in God of enlightening the minds of many now in darkness concerning the sure word of prophecy, and strengthen the few that hold on to the glorious promises of the gospel; for we read that faith cometh by hearing, and hearing by the word of God. But should our blessed Redeemer deny us this privilege, the desires of our hearts shall ascend to the Father of all mercies, that he would enable us to cleave unto that sure word of prophecy, and even look for that blessed hope and the glorious appearing of the great God and our

Savior Jesus Christ; that at his appearing, we, together with all the ransomed of the Lord, may receive the unfading crown of glory, and be planted in the kingdom of our God to go no more out for ever. There the watchmen shall see eye to eye, lift up their voice together, and shout the praises of redeeming grace and dying love through the ceaseless ages of eternity.

Yours in the blessed hope of the Gospel,
J. L. CLAPP.
Homer, (N. Y.), Oct. 20th, 1845.

LETTER FROM DEA. JOHN SMITH.

Dear Bro. Himes:—I have often wished I could speak a word of comfort to encourage you under the trials you have had since the 7th month of last year. I know that God's grace is sufficient for you. The Lord has promised to be with his people in six, yea in seven troubles; and hath said, that no weapon formed against Zion shall prosper, and every tongue that riseth up in judgment against her, thou shalt condemn, for this is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord. We have had sore trials here, but I believe they are among the "all things" that work together for our good. We are not to think strange concerning the fiery trials which are to try us as though some strange thing had happened unto us; but rejoice, inasmuch as we are partakers of Christ's sufferings; that when his glory shall be revealed, we may be glad with exceeding joy. These light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory. O my brother, what shall we say of those things? If God be for us, who shall be against us? He that spared not his own son but freely gave him up for us all, will he not with him freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea, rather that has risen again, who ever liveth to make intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long, we are accounted as sheep for the slaughter. In all things we are more than conquerors through him that loved us. May our hearts be fixed trusting in God. The Savior says, "I build my church upon a rock and the gates of hell shall not prevail against it." If we are built on that rock we need not fear what man shall do unto us, or say about us; they may call us foolish virgins, or hypocrites, or any other hard name they choose, if we be followers of that which is good, it will do us no harm. If we have the spirit of Christ we shall bear such things patiently; knowing we have in heaven a better and enduring substance. Let us not cast away our confidence which hath recompense of reward. We have need of patience that after we have done the will of God, we may receive the promise. For yet a little while and he that shall come will come and will not tarry. We are not only to love one another with a pure heart fervently, but we are to love our enemies, and bless them that curse us, and do good to those that hate us, and pray for them that despitefully use and persecute us, that we may be the children of our Father which is in heaven; for he maketh his sun to rise on the bad and on the good, and sendeth rain on the just and on the unjust. The question has been often asked what we are to think of the movement of the 7th month. I am very sorry to see so much stress laid on that movement as to make it an oracle or a test of our acceptance with God; for we have a more sure word of prophecy, whereunto we do well to take heed as to a light shining in a dark place until the day dawn, and the day star arise in our hearts. Why God suffered that movement to take place I cannot tell, neither do I feel anxious to know; for what we know not now, we shall know hereafter. My greatest desire is that I might be ready when the Lord shall come—that I might

watch and pray—that I might be found worthy to escape those things that are coming to pass, and to stand before the Son of man. I believe if we had enjoyed the same degree of faith since the 7th month that we did then, and was as much cut loose from this world, and had the same views of heaven and the glories of the eternal world, and as soon expected to see our Savior coming in the clouds of heaven with power and great glory, we should feel the same degree of happiness that we did then.—It does my soul good to see that the Lord is bringing back some of his wanderingsheep. May they all come back unto the shepherd and bishop of their souls. May we at last meet in the new earth with all the blood-washed throng, where we shall cast our crowns at the feet of Him that hath saved us and washed our sins in his own blood, is the prayer of one who is looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. Amen. JOHN SMITH.
Cincinnati, (O.), Oct. 15th, 1845.

LETTER FROM S. G. MATHEWSON.

Dear Bro. Himes:—Since I saw you at the camp-meeting, I have been striving to warn my fellow beings of the approaching judgment, and have seen some souls converted. But Oh, the death-like slumber that pervades the world, sleeping while the last moments of time are passing away! If we have light upon this subject, it becomes us to alarm the world lest the blood of souls be required at our hands; and my prayer is that we may all be filled with faith and the Holy Ghost, that we may speak the word with boldness, discharge our duty to our fellow men, and at last have right to the tree of life. While groaning to be delivered—for the redemption of the body, let us remember the responsibility that rests on us. When I see how little faith there is in the Lord's coming, even amongst those that pretend to be looking for his return, I am led to enquire, will he find faith on the earth when he comes? Let us all take the warning of our Lord, and take heed lest our hearts be overcharged with the cares of this life, and that day come upon us unawares. The Lord will soon come. I hope we may be holy, and contend for the faith once delivered to the saints.

Yours in hope of soon seeing the Lord,
SAMUEL G. MATHEWSON.
New Hartford, (Ct.), Oct. 30th, 1845.

LETTER FROM BRO. M. BACHELOR.

Bro. Himes:—I had good times after I saw you at the Square Pond camp-meeting, at Hartford, Middletown, Meriden, Bristol, Litchfield, and Kent. I preached at each of these places, and it was refreshing to me. I found the brethren in a much better state than I expected; and when I returned home, I found myself much strengthened in body and mind. But I feel that our work is almost done. The crown of life is just about to be dealt out; truly we have not followed cunningly devised fables. Praise the Lord. Bear up a little while longer, and shame shall cover him that said, where is the Lord thy God? Micah 7: 9, 10. Truly I am willing to have all the reproach that can be cast upon me for believing what they (the enemy) call Millerism; for I do know that it is Bibleism. It is lamentable to say it, but I believe there are not many more according to the number of inhabitants now that sympathize with the coming Lord in glory, than there was to sympathize with his first coming in humility. Never was a doctrine more despised than the glorious advent we are looking for. But I praise the Lord that I was not left to fight it as many are. By the grace of God I am what I am; for to me, who am less than the least of all saints, is this grace given. I shall endeavor to use that grace for the glory of God, and the good of others.

I remain yours in the blessed hope,
MATTHEW BACHELOR.
Pownel, (Vt.), Oct. 30th, 1845.

LETTER FROM BRO. E. H. SHERMAN.

Bro. Himes:—I am alone in the Advent cause in this region. Before '43 passed, there were 50 or 60, perhaps, in this place who were looking for Lord; but since the time has passed, they have turned back and left none now except myself, my wife, and one or two females more; yet we are trying to sustain the Advent cause, and have occasional preaching, and we attend meeting in other places as often as we can, the nearest of which is nine miles. But we praise God for the blessed hope. And as for us, we are determined to hold on and still contend for the faith, &c. We love to hear from our brethren through the Herald, and we love to see and converse with them face to face; and we hope soon, if faithful, to meet them all in the Kingdom.

Yours in hope of soon seeing the King in his beauty,
ELIAS H. SHERMAN.
Fairfield, (Vt.), Oct. 31st, 1845.

N. B. I wish to notify my friends that my post office address is Sheldon, Franklin county, Vt.
E. H. S.

NEW YORK MILLS.—Bro. E. M. Hickox writes:—Having expressed my sense of the character of the "Herald," I would add my increasing conviction of the truth and consistency of your views respecting the present position of Adventists.—They are strictly in accordance with the Scripture. I was a solitary individual among thousands, brought up in the same belief as myself, that the prophetic portions of Scripture are a mystery, with which we have no business; until a few years ago it happened that I received from a friend a copy of Mr. Miller's lectures. In explaining the prophecies of Daniel and the Revelations of John, he displayed their beauty, consistency, and harmony in a manner that delighted and astonished me; and convinced me by the undeniable evidence of my senses that we are approaching a crisis in the world that will terminate the present state of things, and fix the destiny of millions in endless happiness or misery.

In Utica, there are a few Adventists who have not been led away by the false "Voice of the Shepherd." But they have no meetings, no visits from lecturing brethren, nor even seen one from abroad for nearly two years. This is not as it should be. Brethren possessing talents that fit them for preaching, and writing, and arousing a guilty, careless, and slumbering world to a sense of their danger, should leave no labor undone, no place unvisited, and esteem no sacrifice too great, to be cheerfully made. Advent lecturers will do well to heed the calls to visit those long-neglected places. In Utica, Yorkville, and New York Mills, doors are opened, and the people are anxious and willing to receive lectures on this interesting subject. Will not brethren Miller, Himes, Chapman, Pinney, Gates, and Marsh visit us, and any others that can come?

Having a desire that lecturers may see this invitation, I shall feel obliged by your inserting it in the "Advent Herald," and also a notice of the time when you may be expected at Utica.

The "Voice of Truth" please copy.

Yours truly, ELISHA M. HICKOX.

Babylon Fallen.

It was fairly shown in a former editorial, we trust, that the Italian church, as having her seat and throne in the city of Rome, is what is signified by "Babylon the great, the mother of harlots," and that her daughters—these harlots—are the French, Spanish, Portuguese, Irish, and other Catholic churches, in which her authority is recognised, and her rites and superstitions duly and daily solemnized.

To such as stigmatize the Protestant churches with the name "Babylon," and afterwards set up the silly cry "come out of her" we would take the liberty of saying this one word—"Cease to make yourselves ridiculous in the judgment of your more enlightened brethren." Supposing we should

admit that the Protestant churches are Babylon's daughters, must we also admit them to be Babylon herself? Are they both the mother and the daughters? If they are only daughters, then you miss your mark, for the cry is not "come out of *them*," but "out of *her*," "Come out of *her*, my people." If they are "*her*," Babylon herself, that is another story; and Rome with all her superstitions, idolatries, murders and debaucheries must then be excluded from our interpretation of the 17th chapter, while the dreadful name of "Mystery, Babylon the Great" must be inscribed on the face and forehead of the Protestant world, the advocates of the Bible, and of the one Mediator between God and man, our Lord Jesus Christ! Are you prepared for this issue? We observed also that it was after her fall, and before her final destruction that the apocalyptic voice "Come out of her my people," was heard. There is nothing that Rome abhors so much as to be reminded that she has lost the aid of the secular arm. There is nothing that the sovereign Pontiff dislikes more than the disavowing of the bands "which link the priesthood to the empire." The Justinian Code is gone. The imperialism of the Pope is forever destroyed. Rome no longer controls the imperial powers. The Pandects and the Novellæ have been swept from under her; she has fallen; and exists by courtesy. Let those Protestants now resident in her abandon her polluted abodes. Let them come out of her lest they be made partakers of her plagues.

Here also is a divine warrant for all Protestants to avenge themselves of her by exposing her cruelties and corruptions. "Reward her even as she rewarded you, and render unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment give her; for she saith in her heart, I sit as a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God, who judgeth her." Let Protestants then torment her with their protestations. Let them fill her up a double cup. If they refuse to do this, they refuse to comply with the Divine Commandment embraced in the Scripture above quoted, and must abide the consequences of their own disobedience. Some late treatises by American and English citizens, who have come from Rome, bear explicit testimony to the fact that as formerly, Rome is now the seat and centre of luxury and idolatry. We trust the "Christian Alliance," formed in N. Y.—intended to carry the war into Italy, and to operate in the Campagna itself—is destined to hasten on the catastrophe of the great apostatical drama.—*Prot. Un.*

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, NOV. 12, 1845.

Elon Galusha.

Bro. Angier:—It is with painful emotions that I notice in the minutes of the Genesee Baptist Association, the following action of the church in Perry, N. Y., it being an extract from their letter:—

"Our old dear friend, beloved brother, and former pastor, Eld. Elon Galusha, has left us, and identified his interests with the Millerites, or Second Adventists; and after a series of labors, we have been constrained, in deep affliction, to withdraw from him our fellowship."

Who that knows the *man*, his long life of labor and usefulness, his unaffected and self-sacrificing piety, and deadness to the world, will not be moved by the above action, by one of the largest and most influential churches in Western New York? No one, I suppose, will deny but that such action was demanded.—Having been intimately acquainted with him for several years, both in the family and in the desk, I can but feel, that so flagrant a departure from the truth, by so venerable a brother, is a striking comment on the

weakness of man. "To err is human." "S."—*Vermont Observer.*

No act, in connection with the Advent doctrine, has struck us with more surprise, than has the action of the Baptist church in the case of Bro. Galusha. He had long been one of the most prominent pillars in that church, and foremost in every good word and work. He had been the founder of schools, and institutions of learning, for their advantage. He had been at the head of their missionary and other enterprises; and was identified with, and in all the measures valued by that denomination. He had toiled long, laboriously, and effectually, for the advancement of all its best interests. He had been acknowledged by them all to be a man of a refined and cultivated intellect, of more than common mental capacity, and of deep-toned piety. They were accustomed to listen to his teachings with more than common respect, and his instructions had been received with an almost auricular response. His opinion always carried weight to their minds; and his counsels were sought for, and regarded with much approval. And even now they speak of "his long life of labor and usefulness, his unaffected and self-sacrificing piety, deadness to the world," &c.

Notwithstanding all his good deeds, and past faithfulness, those for whom he has labored, and toiled, and prayed over, have withdrawn from him their fellowship! Why have they withdrawn their fellowship? What evil hath he done? or what crime hath he committed? Has he denied the faith and turned infidel? O no! His faith in the authenticity of God's word was never greater. Has he condemned and denounced the Baptist denomination? O no! They were still the subject of his exhortations, prayers, and tears. Has he manifested any less interest in the salvation of sinners or in the spiritual interests of saints? O no! He has never labored more laboriously, or disinterestedly, for the accomplishment of those objects. Is it claimed, even, that he is not himself a child of God? O no! They still speak of him as a "beloved brother."—What, then, is his crime? Why, he has been guilty of the enormous offence of believing the testimony of Christ, the apostles, and prophets, respecting the nature and the nearness of the Savior's coming and kingdom!! That is, he is guilty of believing that God means just what he has spoken, and has acted accordingly!

"The head and front of" his "offending
Hath this extent—no more!"

For this he is a theological outcast! For this the youths that he has sustained, and nurtured with a father's counsels and tears, have turned their backs upon him, and withdrawn their fellowship!

It was never our lot to belong to a church that made a belief in the advent an excuse for ecclesiastical censure; and therefore we know not what our feelings would be in his circumstances. But we think we should rejoice to be separated from a body of men who would make a question, so clearly presented in the Scriptures, an excuse for the withdrawal of fellowship. We have ever, and do still believe, that we have no right to dis-fellowship a Christian. But that Baptist church has withdrawn their fellowship from one whom they expect will dwell in the kingdom for ever! If they cannot fellowship him here, how can they there?

Human Chronology.

The *Investigator*, in correcting the statement of the *Regenerator*, that Mr. Miller had said the Bible was not to be depended on for what it professed to be, if his time should prove untrue, says:—

"We publish the correction very cheerfully, but cannot help saying that it appears inconclusive. The *Herald* says, that Mr. Miller's calculations were based on 'human chronology, and not on the word of God.' Yet, we presume that this 'human chronology' is nothing less than the chronology of the Bible; and why the chronology of that Book is not just as divinely

inspired as any other part of it, we are unable to discover, either from the Book itself, or the reasoning of Christians generally. Indeed, the divinity of the Bible chronology is strenuously contended for by all Christians who believe the Mosaic account of creation. Does not our neighbor of the *Herald* believe this world to be but six thousand years old, and is not his belief founded on the chronology of the Bible!—Very likely. Then why should not *all* the chronology of the Bible be considered divine, or as much so as that which gives the age of the world, and which Mr. Miller still believes, perhaps, to be 'the word of God?' Why call any part of this chronology *human*, if any part is admitted to be divine? We do not see how it is that our Second Advent brethren can draw the line of distinction in this matter, so as to be able to say confidently which portion of chronology is human and which is divine, especially as the whole of it is found in the Bible."

We are surprised that those as well read in the Scriptures as our neighbors of the *Investigator* are, should ask the above questions. We will, however, endeavor to answer them.

We regard chronology as inspired, and human. All the chronology contained in the Bible we regard as inspired. We regard that only as human, which is sustained alone by human testimony. The Bible gives us the length of all the several periods, from Adam to the end of the Babylonish captivity, with the exception of that of the judgeship of Joshua, that of the elders and anarchy after Joshua, and that of the time of Samuel. When we come down to the termination of the Babylonish captivity, the chronology of the Bible leaves us, and we have to depend on human chronology for our reckoning since then, and for the three periods enumerated above. To show the age of the world, we follow the chronology of inspiration till we come to the Babylonish captivity; and then we follow the testimony of men. We therefore regard *all* the chronology of the Bible as inspired, and no part of it as human. Our views on this point will be seen more clearly in our "Chronology of the Bible," which we sent to the *Investigator* on receiving their last paper.

The prophetic periods we also regard as inspired; but their commencement and termination, and the time intervening, are all dependent on human testimony. For they commence after the Babylonish captivity, where the inspired testimony leaves us. Our neighbors will, therefore, see, that the correctness of Mr. Miller's calculations depended on the correctness of human testimony in the computation of time, and in the dates of events from which the Bible authorises us to reckon. While, therefore, so much depended on the correctness of human testimony, it would have been very foolish in Mr. Miller to rest the authenticity of the Scriptures upon the correctness of his conclusions. And consequently he was always very careful to say, that such was his belief, and that if he had made no mistake, the event would be thus and so,—with the assurance, that if human chronology should vary from exactness, he should continue to look for the Lord while continuing in the present state. Is the *Investigator* now satisfied with our correction of the statement in the *Regenerator*?

Horrible Murder in this City.

A horrible murder was committed in this city a few days since, at the West End, in a house occupied by Joel Lawrence, on Cedar Lane—a house understood to have been used as a house of assignation. The person murdered was a Mrs. Maria A. Bickford, 24 or 25 years of age, a native of Bangor, Me. She was said to be of slight, graceful figure, and very beautiful.—She had been married, but has not lived with her husband for some time past. He is a shoemaker by trade, and is now in Bangor. The family where she was murdered were awakened about 5 o'clock in the morning by a heavy shriek up stairs, and a heavy fall, immediately after which a person rushed down stairs, and escaped out of the house. The family then smelt

fire, and going up to the room, found it filled with flames and smoke. The fire was set in three different places—the bed which the murdered woman had occupied—the closet containing her dresses, and a bed in an adjoining bed-room, which was unoccupied, were all more or less burnt. Against the door of the front bed-room, occupied by a girl who lives there, a pile of bed-clothes had been placed and then set on fire; it seemed to have been the intention of the murderer to bury all evidence of his fiendish deed in the conflagration of the house, and death of its occupants. An open razor was found at the foot of the bed, covered with blood. The room was so filled with smoke, that at first the body was not seen: but it was soon found, with the throat cut from ear to ear—the jugular vein and wind-pipe being entirely severed. Her hair was partly consumed, and her face charred and blackened by the action of the fire.

Suspicious, amounting almost to a certainty, are fixed upon Albert J. Tirrell as the murderer—he having kept company with her, and having been admitted to her room the night before the murder, which is the last that has been seen of him. The wash-bowl in the room contained a quantity of bloody water, which is evidence that the murderer washed his hands after his work of death. A letter was found in the room addressed—“A.J.T. to M.A.B.” Also a pair of men's drawers, cane, stocking, and a bunch of keys.

Truly the way of transgressors is hard. And crime on crime is a striking characteristic of the times.

The Slanderer.

Of all the beings who infest this earth, the Slanderer is the most vile. He who knowingly will lie about another, shows that his heart is most depraved. The darkest, blackest stains are on his soul. Slander is the very leprosy of sin—the gangrene of all iniquity; and he who feasts his heart on such unholy food, shows that he loves what other beings hate.—The Slanderer should be held up to public scorn; and virtuous minds should shun him as they would the poisonous adder, or a viper in the path. Where'er he prowls, no man is safe; and none can tell how low a depth in crime his soul will find. He that will stoop thus low, gives no assurance that he here will stop, or that the tempter will not push him farther. He who can make such fiendish meals of others' reputation, might steal your purse, which is but “trash,” compared with your “good name,” or he might stoop to any act of villany, if stoop he can, who is so far beneath a blushing sense of shame. The bitter, withering curse of God rests on his soul, and all despise his name. Yes, he must loath himself, abhor his very presence, and strive to flee away from where his fetid heart pollutes the air. When he looks down upon himself, and sees his rottenness, how he must hide his head, and blush for shame, and once more wish (vain wish!) he was a man! But he has lost his manhood, and nothing but the grace of God can save him. The drunkard may forsake his cups, the thief his pelf, but he whose second nature 'tis to lie, and whose heart feasts on others' reputation, can scarcely hope. The leopard might as soon his spots exchange, or Africa's darkened sons their skin; for he is steeped in moral putrefaction. His very breath must be impregnated with odors dire; and all the filthiness of sin, his soul has wallowed in, must make his brother Slanderers loath and shun him.

In the bustle of moving, we were not aware that the article commencing on page 107, under the caption of “Babylon Fallen,” was in the printer's hands until it was in type. We regard all churches as Babylonish that partake of the spirit of Babylon. We regard those as Christian, that manifest the spirit of Christ towards those who love the Lord's appearance.

Bro. J. PEARSON Jr. passed through the city last week, on his way West. He will go as far as Rochester and Buffalo. The brethren will receive him and help him on his way.

Bro. J. H. Kent will meet with the brethren in New Britain, Ct., the evenings of the 15th and 16th inst.

Prophecies Relating to Christ.

[The references to the texts in the following article, are arranged in their order in an article in an English edition of the Polyglott Bible, in our possession, which we have been frequently requested to give to our readers. We have, however, instead of giving the references simply, given the texts to which they refer, as being of additional interest.]

GENERAL ONES DECLARING THE COMING OF A MESSIAH.

Gen. 3:15, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”

Deu. 18:15, “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”

Psa. 89:20.—
“I have found David my servant;
With my holy have I anointed him,” &c.

Isa. 2:2.—
“And it shall come to pass in the last days,
That the mountain of the Lord's house shall be established in the top of the mountains,
And shall be exalted above the hills; and all nations shall flow into it.”

—9:6:—
“For unto us a Child is born,
Unto us a Son is given:
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor,
The mighty God, the everlasting Father, the Prince of Peace.”

—28:16:—
“Therefore thus saith the Lord God,
Behold, I lay in Zion for a foundation a stone,
A tried stone, a precious corner-stone, a sure foundation:
He that believeth shall not make haste.”

—32:1:—
“Behold, a king shall reign in righteousness.”
—35:4:—
“Behold, your God will come with vengeance,
Even God with a recompense:
He will come and save you.”

—42:6:—
“I the Lord have called thee in righteousness,
And will hold thine hand, and will keep thee,
And give thee for a covenant of the people, for a light of the Gentiles.”

—49:1:—
“Listen, O isles, unto me; and hearken, ye people,
from far:
The Lord hath called me from the womb:
From the bowels of my mother hath he made mention of my name.”

—55:4:—
“Behold, I have given him for a witness to the people,
A leader and commander to the people.”

Ezek. 34:24.—
“And I the Lord will be their God,
And my servant David a prince among them.”

Dan. 2:44, 45.—“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter.”

Mi. 4:1.—
“But in the last days it shall come to pass,
That the mountain of the house of the Lord
Shall be established in the top of the mountains,
And it shall be exalted above the hills; and people shall flow unto it.”

Zech. 3:8.—“Behold, I will bring forth my servant the BRANCH.”

HIS EXCELLENCY, DIGNITY, AND DESIGN OF HIS MISSION.

Gen. 12:3.—“And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.”

—49:10:—
“The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;
And unto him shall the gathering of the people be.”

Num. 24:19.—
“Out of Jacob shall come he that shall have dominion,
And shall destroy him that remaineth of the city.”

Deu. 18:18.—“I will raise them up a Prophet from

among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”

Isa. 59:20.—
“And the Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob,
saith the Lord.”

Jer. 33:15.—
“In those days, and at that time,
Will I cause the Branch of righteousness to grow up unto David;
And he shall execute judgment and righteousness in the land.”

HIS DIVINITY.

Psa. 2:11, 12.—
“Serve the Lord with fear,
And rejoice with trembling.
Kiss the Son, lest he be angry,
And ye perish from the way,
When his wrath is kindled but a little.
Blessed are all they that put their trust in him.”

—43:3, 10, 11,
“I am the Lord thy God, the Holy One of Israel, thy Saviour:
I gave Egypt for thy ransom, Ethiopia and Seba for thee.

Ye are my witnesses, saith the Lord, and my servant whom I have chosen:

That ye may know and believe me, and understand that I am he:

Before me there was no God formed, neither shall there be after me.

I, even I, am the Lord; and beside me there is no Saviour.”

—45:7:—
“Thou lovest righteousness, and hatest wickedness;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.”

—72:7, 8:—
“In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.”

—110:1:—
“The Lord said unto my Lord,
Sit thou at my right hand,
Until I make thine enemies thy footstool.”

Isa. 9:6.—
“For unto us a child is born,
Unto us a Son is given:
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor,
The mighty God, the everlasting Father, the Prince of Peace.”

—25:9,
“And it shall be said in that day, Lo, this is our God;

We have waited for him, and he will save us; this is the Lord:

We have waited for him, we will be glad and rejoice in his salvation.”

—40:10,
“Behold, the Lord God will come with strong hand,
and his arm shall rule for him:

Behold, his reward is with him, and his work before him.”

Jer. 23:6,
“In his days Judah shall be saved, and Israel shall dwell safely:

And this is his name whereby he shall be called,
The Lord our Righteousness.”

Mi. 5:2.
“But thou, Beth-lehem Ephrathah,
Though thou be little among the thousands of Judah,
Yet out of thee shall He come forth unto me

That is to be ruler in Israel:

Whose goings forth have been from old, from everlasting.”

Mal. 3:1,
“Behold, I will send my messenger, and he shall prepare the way before me:

And the Lord, whom ye seek, shall suddenly come to his temple,

Even the messenger of the covenant, whom ye delight in:

Behold, he shall come, saith the Lord of hosts.”

HIS NATION, TRIBE, AND FAMILY.

Gen. 12:1-3, “Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.”

— 18:18, . . . "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

— 21:12, "And God said unto Abraham . . . In Isaac shall thy seed be called."

— 22:18, "In thy seed shall all the nations of the earth be blessed."

— 26:4, "I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed."

— 28:14, "In thee and in thy seed shall all the families of the earth be blessed."

— 49:8, "Judah, thou art he whom thy brethren shall praise: Thy hand shall be in the neck of thine enemies; Thy father's children shall bow down before thee."

Psa. 18:50,
"Great deliverance giveth he to his king;
And showeth mercy to his anointed,
To David, and to his seed for evermore."

— 89:3, 4, 29, 36,
"I have made a covenant with my chosen,
I have sworn unto David my servant.
Thy seed will I establish for ever,
And build up thy throne to all generations. . .
His seed also will I make to endure for ever,
And his throne as the days of heaven. . .
His seed shall endure for ever,
And his throne as the sun before me."

— 132:11,
"The Lord hath sworn in truth unto David,
He will not turn from it,
Of the fruit of thy body will I set upon thy throne."

Isa. 11:1,
"And there shall come forth a rod out of the stem of Jesse,
And a branch shall grow out of his roots."

Jer. 23:5,
"Behold, the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And shall execute judgment and justice in the earth."
— 33:15,

"In those days, and at that time,
Will I cause the Branch of righteousness to grow up unto David;
And he shall execute judgment and righteousness in the land."

THE TIME WHEN HE WAS TO APPEAR.
Gen. 49:10,
"The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;
And unto him shall the gathering of the people be."

Num. 24:17,
"I shall see him, but not now:
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Sceptre shall rise out of Israel,
And shall smite the corners of Moab,
And destroy all the children of Sheth."

Dan. 9:24, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

Hag. 2:7,
"And I will shake all nations, and the desire of all nations shall come:
And I will fill this house with glory."

Mal. 3:1,
"Behold, I will send my messenger, and he shall prepare the way before me:
And the Lord whom ye seek, shall suddenly come to his temple,
Even the messenger of the covenant, whom ye delight in:
Behold, he shall come, saith the Lord of hosts."

THE PLACE OF HIS BIRTH.
Num. 24:17, 19,
"There shall come a Star out of Jacob. . .
Out of Jacob shall come He that shall have dominion."
Micah 5:2,
"But thou, Beth-lehem Euphratah, . . .
Out of thee shall He come forth unto me
That is to be ruler in Israel."

A MESSENGER WAS TO GO BEFORE HIM.
Isa. 40:3,
"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,
Make straight in the desert a high-way for our God."
Mal. 3:1; 4:5,
"Behold I will send my messenger, and he shall prepare the way before me, . . .

Behold I will send you Elijah the prophet before the coming Of the great and dreadful day of the Lord."

HE WAS TO BE BORN OF A VIRGIN.
Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed."

Isa. 7:14,
"Behold, a virgin shall conceive, and bear a son,
And shall call his name Immanuel."

Jer. 31:22,
"How long wilt thou go about, O thou backsliding daughter!

For the Lord hath created a new thing in the earth,
A woman shall compass a man."

HE WAS TO BE WORSHIPPED BY THE WISE MEN.
Psa. 72:10, 15,

"The kings of Tarshish and of the isles shall bring presents;

The kings of Sheba and Seba shall offer gifts.
And he shall live, and to him shall be given of the gold of Sheba:

Prayer also shall be made for him continually;
And daily shall he be praised."

Isa. 60:3, 6,
"And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.

The multitude of camels shall cover thee, the dromedaries of Midian and Ephah;

All they from Sheba shall come, they shall bring gold and incense;

And they shall show forth the praises of the Lord."

THERE SHOULD BE A MASSACRE AT BETHLEHEM.
Jer. 31:15,

"Thus saith the Lord;
A voice was heard in Ramah, lamentation, and bitter weeping;
Rachel weeping for her children refused to be comforted

For her children, because they were not."

HE WAS TO BE CARRIED INTO EGYPT.
Hos. 11:1, "When Israel was a child, then I loved him, and called my son out of Egypt."

HE WAS TO BE DISTINGUISHED BY PECULIAR GRACE AND WISDOM—THE HOLY SPIRIT WAS TO DESCEND UPON HIM.

Isa. 11:2,
"And the spirit of the Lord shall rest upon him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge, and of the fear of the Lord."

— 42:1,
"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth;

I have put my spirit upon him: he shall bring forth judgment to the Gentiles."

— 61:1,
"The Spirit of the Lord God is upon me
Because the Lord hath anointed me to preach good tidings unto the meek;

He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound."

That he should be a Prophet.

Deu. 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, like unto me; unto him ye shall hearken."

That he should Preach the Word of the Lord.

Isa. 2:3,
"And he will teach us of his ways, and we will walk in his paths:
For out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

— 61:1, 2,
"The Lord hath anointed me to preach good tidings unto the meek;

He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound.

Micah 4:2,
"And he will teach us of his ways, and we will walk in his paths:
For the law shall go forth of Zion, and the word of the Lord from Jerusalem."

That he should Work Miracles

Isa. 35:5, 6,
"Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped,
Then shall the lame man leap as an hart,
And the tongue of the dumb shall sing:
For in the wilderness shall waters break out,
And streams in the desert."

That he should Cast the Buyers and Sellers out of the Temple.

Psa. 69:9,
"For the zeal of thine house hath eaten me up;
And the reproaches of them that reproached thee are fallen upon me."

That he should be a Priest, and Offer Sacrifices.

Psa. 110:4,
"The Lord hath sworn, and will not repent,
Thou art a priest for ever after the order of Melchizedek."

He was to be Hated and Persecuted.

Psa. 22:6,
"But I am a worm, and no man;
A reproach of men, and despised of the people."

— 35:7, 12,
"For without cause have they hid for me their net in a pit,
Which without cause they have digged for my soul.
They rewarded me evil for good,
To the spoiling of my soul."

— 109:2,
"The mouth of the wicked and the mouth of the deceitful are opened against me:
They have spoken against me with a lying tongue."

Isa. 49:7,
"Thus saith the Lord, the redeemer of Israel,
And his Holy One, to him whom man despiseth,
To him whom the nation abhorreth, to a servant of rulers," &c.

— 53:3,
"He is despised and rejected of men;
A man of sorrows, and acquainted with grief;
And we hid as it were our faces from him;
He was despised, and we esteemed him not."

That the Jews and Gentiles should Conspire to Destroy him.

Psa. 2:2,
"The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against his Anointed."

— 22:12,
"Many bulls have compassed me:
Strong bulls of Bashan have beset me round."

That he should Ride Triumphantly into Jerusalem.

Psa. 8:2,
"Out of the mouth of babes and sucklings
Hast thou ordained strength, because of thine enemies;
That thou mightest still the enemy and the avenger."

Zech. 9:9,
"Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold, thy King cometh unto thee:
He is just, and having salvation;
Lowly, and riding upon an ass,
And upon a colt the foal of an ass."

That he should be Sold for Thirty Pieces of Silver.

Zech. 11:12, "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver."

That he should be Betrayed by one of his Own Familiar Friends.

Psa. 41:9,
"Yea, mine own familiar friend in whom I trusted,
Which did eat of my bread, hath lifted up his heel against me."

— 55:12, 13,
"For it was not an enemy that reproached me;
Then I could have borne it;
Neither was it he that hated me that did magnify himself against me;
Then I would have hid myself from him.
But it was thou a man mine equal,
My guide, and mine acquaintance."

That his Disciples should Forsake him.

Zech. 13:7, "Smite the Shepherd, and the sheep shall be scattered."

That he should be Accused by False Witnesses.

Psa. 27:12,
"False witnesses are risen up against me,
And such as breathe out cruelty."

— 35:11,
"False witnesses did rise up:
They laid to my charge things that I knew not."

— 109:2,
"The mouth of the wicked and the mouth of the deceitful are opened against me:
They have spoken against me with a lying tongue."

That he should not Plead upon his Trial.

Psa. 38:13,
"But I, as a deaf man, heard not;
And I was as a dumb man that openeth not his mouth."

Isa. 53:7,

"He was oppressed, and he was afflicted, yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth."

[The remainder in our next.]

The Methodists.

We design to keep our readers informed, as far as we are able, of the condition of things in the several denominations. The following extract from the N. Y. Christian Advocate, presents any thing but a pleasing prospect to the members of that denomination.

The sky is still overcast by dark clouds in the Southern horizon; but whether they gather up for another tempest, portending a yet fiercer hurricane, or whether the terrible storm has spent its fury, and the fitful lightnings which occasionally illumine the horizon indicate only the lingering tumult of winds and clouds which have passed over, we cannot determine.

The sixteen annual conferences represented in the Louisville Convention have not all met since they acted in that body by their representatives; but those which have held their sessions are precisely those in which most opposition to the secession was expected; and they have sustained the doings of the Convention with great unanimity. The Holston Conference was nearly unanimous—the Kentucky Conference was only a minority of five; and the Missouri, we learn, had fourteen. So far, the preachers have decided upon their course—and the people, for the most part, will follow them; some, because they approve their measures; some, because they deem resistance hopeless, and some are terrified by the cry of "Abolitionist," which may bring upon them proscription and the most fearful persecutions.

Of these persecutions the public have already some intimations from the proceedings in Parkersburg, Virginia, which is not only within the Ohio Conference, but is not even "a border station." Yet the stationed preacher was driven away by a mob, set upon him by a portion of his brethren who sympathized with the Church South; and the preacher who had labored among them for the past year, and who was about removing to the appointment assigned him at the Ohio Conference, was notified by the mob that they would take him in hand if he were not off by a certain day. Thus the notorious "Judge Lynch" usurps the authority of the divine Lawgiver and Governor of the Christian Church, taking into his hands the right to dispose of Christ's ministers. It is a manifestation of the same spirit which dictated the cry, "Not this man, but Barabbas."

Our letters from the South exhibit a state of things which the Christian world is hardly prepared to hear of as occurring in a Protestant country, and in the middle of the nineteenth century. In many places the "M. E. Church, South" is established by law, so far as the exclusion of the original M. E. Church is concerned; not indeed by statute law, enacted by the constituted authorities, but by a mob law, a monster as bigoted, fierce, and unappeasable as the Inquisition itself. How infinitely precious in the sight of God are those who abide faithful in this time of trial!

LETTER FROM BRO. N. BILLINGS.

Dear Bro. Himes:—I wish to say to you, that the cause here is reviving. I have now been in this place and vicinity about twelve days, and have visited our brethren at Three Rivers, Wales, and Southbridge, preaching twice at each place. The two Sabbaths I have spent with our brethren here, and enjoyed good season with them. The Lord is graciously visiting them, and their meetings are increasing in numbers and interest, and they are hoping for still greater things.

Yours, waiting, N. BILLINGS.

Brimfield (Mass.), Oct. 29, 1845.

Foreign News.

The arrival of the *Caledonia* at this port the 3d inst. brought advices from England to the 19th inst. We are indebted to Willmer and Smith's European Times, and Mercantile Journal for the following extracts.

The news by this arrival is exceedingly barren of interest. There seems to have been no change in the commercial or political condition of affairs since the Great Western sailed.

Affairs in Ireland remain about the same. A monster repeal meeting was held in Castle-bar on Sunday, the 12th ult.

In France the government seems quite indignant at the rough manner in which their forces in Algiers

have been handled by the Arab Chief Abd-el-Kader. It appears that in addition to the 450 French soldiers cut off—a body of 200 have been compelled to lay down their arms and surrender at discretion. Several large steamers are waiting at Toulon to receive and convey the re-inforcements to Algiers, and Marshal Bugeaud is about to resume the command of the army. The *Constitutionnel* states that the Prince de Joinville is to have a command in the approaching campaign, and that he is to cruise before Tangier and Mogadore to protect the subjects of France.

The *Basle Gazette* publishes intelligence of the slipping of a mountain in the Grisons, on the 7th inst. It occurred at Buehlaws, and carried away an entire forest of young trees. On the 14th another catastrophe of the same nature occurred; immense masses of rock were rolled into the valley, the inhabitants of which fled in the greatest consternation. The damage done is estimated at 400,000 francs.

The Town Council of Ghent has voted 100,000 francs for preventing an extraordinary rise in the price of provisions during the approaching winter.—This sum will be entrusted to the burgomaster and sheriffs, to be employed in the way most conformable to the above object. The price of potatoes in the market on the 3d inst., was from 15 to 16 francs per sack. About 200 sacks of white potatoes, from England, were sold at 15 francs per sack, of something more than 200 lb.

The *Puseyite Rapture* with the Established Church has taken an important turn. Rev. Mr. Newman, with several of his friends, also clergymen, connected with the university of Oxford, have formerly seceded and joined the Church of Rome, and it is said others are preparing to take the same step.

Willmer and Smith's European Times says that the dockyards and naval arsenals of England, exhibit extraordinary activity at the present moment. In many of the outports steam frigates of the largest class have been ordered by the Government, to be ready by a fixed period, according to the contracts, and the builders have been bound down in heavy penalties to have them, like the old Commodore in the song, "fit for sea" at the required time. This seems to cause some excitement in England, and inquiries into the cause of such warlike preparations in a time of general peace. It is thought to be in some way connected with the dispute between England and the United States about Oregon.

Rome, Oct. 6.—As you will have already learned, the Papal dominions have been troubled with an attempt at insurrection at Rimini. Incited by some political refugees, who had clandestinely returned, and some foreigners, chiefly Poles, a rising of the people was effected, and they gained, and for a time maintained, the upper hand. But their triumph was not of long duration. The authorities acted with great firmness and decision, and the insurgents were soon overpowered. Many of them are now in prison.

I spare you the details of the affair, which are similar to scores that have preceded it, and to scores that will come after it. A spirit is abroad among the people, which will, sooner or later, compel the Papal Government to accord them that political liberty to which they are entitled; but at present the Government is too strong for the people. Even if it were not, it would be supported by the overwhelming force which Austria would not hesitate to employ to secure the tranquillity of her own Italian dominions. But, I repeat, that the day will come when Italy will be free. It may, however, be demanded, whether such ill-advised attempts, as that which has just failed, are rather calculated to retard than to advance it. The cause of the Italians possesses the sympathies of every enlightened country in Europe; but, to be successful, it must be managed prudently, wisely, and well, which certainly it has not yet been.

Items.

The king of Prussia, it is stated, has, at his own expense, the past year, caused seventeen thousand copies of the Scriptures to be printed for distribution among the schools of his realm—each bearing his seal and an inscription stating that it is the gift of his majesty, to be used by the teacher in the instruction of the school.

Fire in Danvers.—The extensive tannery belonging to Mr. Philip R. Southwick, of this city, situated in Danvers, was destroyed by fire on Saturday night. We do not learn the amount of loss, but we understand there was insurance in this city on the property for between 40 and \$50,000. It is probable that much of the stock which was in the vats was saved.—Advertiser.

The Allegheny (Pa.) Methodist Conference lately

required "that no minister shall be admitted into the conference who uses tobacco in any of its forms except as a medicine, and in that case satisfactory evidence shall be given."

A Lake of Blood.—Dr. Dick thus estimates the number of those who have perished directly or indirectly by War, at fourteen thousand millions. Edmund Burke placed the number at thirty-five thousand millions. Elihu Burritt, the learned blacksmith, has taken the estimate of Dr. Dick, and assuming the average quantity of blood in a common sized person, states that the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies in the world might float!

Hard Case.—It is hard sometimes—it is confessedly hard to deny a craving appetite, or to subdue a vicious habit; but is it not harder to loose everlasting happiness for a momentary indulgence, and, like the wretched Esau, to sell heaven in reversion for a mess of pottage!—Bishop Porteus.

Postmasters.—We have been informed from several reliable sources, that some of the Postmasters within the "thirty miles circuit," refuse to trouble themselves with the delivery of papers to subscribers of newspapers printed within the distance from their respective offices rendered by law free of postage—but pile them in a heap on a table or counter, for each or any one claiming a paper, to help themselves! They allege as a reason for this course, that they get no pay for delivering them! This is manifestly wrong, in our opinion, they being as much bound, in the faithful performance of their duty to the government, to deliver those papers which by law come to their offices free of postage, as those on which they receive a fee.—Mer. Jour.

IDOLATRY ABOLISHED.—The Christian public will be glad to learn that the British government of Ceylon no longer patronizes the Buddhist idolatries of that Island. The connexion has been severed by orders from England, communicated to a meeting of chiefs and priests at Kondorg, by the Governor, on the 17th April.

Mormonism.

Another Mormon war, similar to that which occurred in Missouri, has commenced in Illinois.—While every Christian and every friend of public order must condemn the lawless violence of the assailants of the Mormons, it is plain that the latter have been deeply culpable. Violence, licentiousness, and crime have ever followed in the track of Mormonism. The system seems to have kindled and fostered a spirit of atrocity in its followers, altogether anomalous in this enlightened age and country. This spirit has led to a course of conduct, on the part of the Mormons, directly calculated to provoke the outrages which they have suffered.

The cause of the immoral effects, which have resulted from the progress of this imposture, is worthy of examination. These effects are the inevitable results of the very nature of the system. It is founded on falsehood—wilful and deliberate falsehood. Its authors and promoters deliberately assert, that they have received revelations from heaven, and seen supernatural visions, which they know they have never received or seen. Their habitual course is one of the most deliberate, reckless, and blasphemous lying. In bringing himself to that point of wickedness and depravity at which he can deliberately attribute to the Almighty what he knows was invented by his own corrupt mind, for purposes of deception, a man must "sear his conscience as with a red hot iron"—he must attain a degree of depravity, of which the mind can scarcely conceive, and which must fit him for the perpetration of any crime, of any wickedness, however diabolical and base.

This pretending to receive revelations from God, is of all the various kinds of falsehood, the most heinous, the most depraving, and the most to be dreaded and abhorred. The shocking licentiousness, the disregard of all moral obligation, and the atrocious sentiments of the Mormons, can only be traced to their utter repudiation of conscience in thus lying against God.

Sale of Church Livings.

[The following exhibits a horrible feature connected with the Established Church of England. Revolting as the picture appears, it is nevertheless true.]

Going down one day into the Auction Mart, Bartholomew Lane, I found George Robins [the celebrated London auctioneer] in the act of commencing the sale of several church livings. "Now, gentlemen," said he, addressing a crowd of clergymen, "I

have some prime things for you to-day.—The church, let me remind you, gentlemen, is now become the only good speculation. It is the only line in which you can establish your sons like gentlemen, and with a chance of success. The church, my friends, that's the profession—that's the only genteel, gentlemanly, and certain profession. And why certain? Because you can certainly buy the best livings, you that have the money, and here's in the first place a specimen of what's to be had. Let me see—the income of this living is altogether £2000; now the tithes are commuted, which are themselves £1000, and no bother about collecting. It's a rent, now, gentlemen; it's a rent, and comes in cheerfully, easily, graciously—almost of itself. It's within thirty miles of London, in a fine sporting neighborhood, and—

"How old's the incumbent?" shouted a short, thick man, in rusty black, with a great bundle of papers in his hand.

"Old! why, my friend, you could not well wish him older. He's turned eighty."

"And means to live to a hundred," cried another voice.

"Is he ill?" bawls another.

"Is he ill?" says Robbins, "That's the delicate point, gentlemen. I do not like to enter into delicate matters; but my learned friend here," turning to a pale young man sitting under the desk, the legal broker of church livings—"my learned friend has seen him lately, and I dare say can tell you."

"Is he ill, old—?"

"Why no, not ill exactly. I should not say ill; but he's not strong."

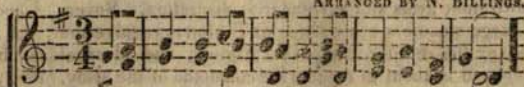
"My friend is cautious, gentlemen. The worthy old man, he says, is not ill, but he's not strong; and when a man is turned eighty and is not strong, why I leave you to judge for yourselves. Depend upon it he's soon for kingdom come."

The next presentation was knocked down for £10,000.—Howitt.

Heavenly Music.

ARRANGED BY N. BILLINGS.

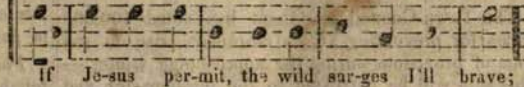
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1. What heav-en-ly mu-sic steals o'er the son!
2. On the banks of old Jordan, here gazing I stand,
3. Though dark are the waters and rough is the wave,



En-tran-cing the sen-ses like sweet mel-o-dy?
And ear-nest-ly long-ing, I stretch forth my hand:



If Je-sus per-mit, the wild sar-ges I'll brave;



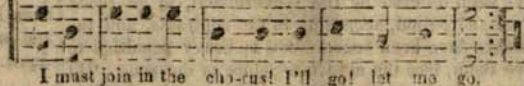
'Tis the voice of the An-gels borne soft on the air,
Send a con-vo-y of An-gels, dear Je-sus, I pray!



For that heav-en-ly music hath ravished me so,



'Tis for me they are sing-ing, their wel-come I hear.
Let me join that sweet music; come, take me a-way.



I must join in the cho-rus! I'll go! let me go.

Post Office Business.

Mr. Editors: Dear Sirs:—The subscriber to the "Advent Herald" in this town has run away, and no one takes the paper from the office. I wish, therefore, you not to send any more here, Yours, &c.

OWEN PARKS, P. M.

Montgomery (Mass.), Nov. 4, 1845.

The above is on Post-office business, and should have been thus marked on the outside, and then we should not have had to pay postage on it.

As we have two subscribers in Montgomery, will the Postmaster there have the kindness to inform us which of them has run away; as otherwise we shall not know which to discontinue.

NOTICE.—Papers returned without the Post office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Bro. Barlow will find the exposition of Rev. 18:4, which he requested, in No. 5 of the present volume.

SUDDEN DEATH.—Bro. C. E. Gillett writes:—Bro. Gilbert, while in the Navy Yard at Brooklyn, N. Y., came in contact with the spile machine, by which he received a fatal blow in the back and side. He was thrown about thirty feet in the water. Upon examination, his back was found to be broken, and his head much injured. He expired in about half an hour. He was wont to remark, "Sudden death, sudden glory." He was 65 years old, and has left seven orphan children, and an afflicted, yet resigned widow, who feels to say, "Thy will, not mine, be done; it is all for the best. The Lord hath given, and the Lord hath taken away, and blessed be the name of the Lord."

Letters and Receipts for Herald and Watch,

TO NOVEMBER 8.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

I. Hopkins, 261; L. Cole, 261 (you speak in your letter of now receiving your paper, but you date from Carmel, N. Y.; and as we cannot find your name in the list of that town, we send you a new copy there. We can find no name only by the P. O. address. If not correct, please inform us); J. Baker, 242; Mrs. E. Olmstead, 261; E. Chamberlain, 261; E. J. Lewis, 261; Luther Cole, 261; H. Pedham, v 11; T. Smith, v 11; L. Atkins, v 11; N. Woodman, 217; L. Josse-lynn, 268; J. Seabury, 269; M. Fisk, 242; Mrs. E. Wallace, 264; L. McElroy, v 10; R. Lockwood, 244; N. Collins, v 10; E. Church, 261; E. Weth-eril, 261; P. Pendleton, v 10; T. Lee, 156; A. Jud-son, 243; J. Jewett, 255; N. T. Moulton, v 10; H. D. Fairfield, 262; J. T. Palmer, v 10; G. P. King, 231; H. T. Barber, 261; H. Goodell, v 10; E. H. Kingsbury, v 9; A. W. Griggs, v 10; J. A. Tro-bridge, v 8; S. Peck, 241; H. B. Collier, 241; J. Holden, v 10; J. Collier, v 10; N. Hatten, v 11; Mrs. P. Alvord, v 9; A. R. Morse, 225; E. H. Sherman, (we have marked it v 10); H. Myers, 233; S. Ostran-der, 260; M. Batchelor, v 10—each \$1. W. A. Chase, (the last \$1 was credited) 295; L. Parker, 269; L. Brockett, 204 (\$1 due); T. O. Smith, 288; G. H. Smith, v 9; R. E. Copeland, 230; T. Phillips, 224; A. Gray, jr., 256; Dea. B. Gardner, 259; C. Fisk, v 10; S. Story, 210; H. Bingham (2 copies), 258; J. Camp, 264; A. Benton, v 10; E. Gaylord, 231; C. Wines, v 10; Justin Smith, v 11; C. Bennis, v 12; B. Harlow, v 11; P. Lee (2 copies), 235—each \$2. S. Flagg, v 9; M. Nesbit, 284; S. Breed, v 10; E. Parker (3 copies), v 11—each \$3. E. Wadleigh, 235—\$1 50. W. H. Kneeland, 168 (could not find the name on book, and so enter it as a new sub. to Pas-sumpsic, Vt.)—\$1 25. T. Stowell (2 copies), 224—\$3 50. E. Childs, 228—\$2 38. A. Steward, 230; E. G. Spencer, 256; L. H. Benson, v 10—each 50 cts. H. Durke (the \$1 was rec'd, and paid to end v 8).

LETTERS.—A. H. Smith; H. Barringer; P. M. Lewisville, S. C.; J. O. Orr; J. C. Welcome; G. French (letters and books rec'd—acc't squared); S. Patten, 261; J. Whitman, v 10; S. G. Mathewson, \$5 (how shall it be credited 1); J. P. Jewett & Co.; P. M. Pomfret, Vt.; P. M. Indianapolis; J. Ham-mond; P. M. Meredith Village; G. H. Child; P. M. Cleveland, O.; C. B. Griggs; M. Chandler; S. Brad-ford; T. Richards; A. Wells; J. Li ci; P. Brom-ley, \$11; P. Hawkes, with box.

Books, &c.—I. H. Shipman, \$5 (\$2 51 due).

THE HERALD AND WATCH.

BOSTON, NOV. 12.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sab-bath, and on Tuesday and Friday evenings. On Sun-day evenings we worship at the hall No. 339 Wash-ington-street, where we have of late occupied.

Books for Sale.

We have on hand a good supply of the New Testa-ment, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edi-tion of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the Harp, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

Signs of Millerism.

At a meeting of ministers in this vicinity a short time since, one of them, we understand, expressed great fears that he might lose one of his deacons by "Millerism;" "for," said he, "he has got so that he prays and exhorts with great power."

An editor of a religious paper in Boston, heard, not long since, a man swearing, and rebuked him. The man turned upon him, and reviled him as a "Miller-ite." "Indeed," said the editor, "is it come to this, that none but 'Millerites' rebuke the profane?"

Some brethren coming in a steamboat from Maine, were annoyed by card-playing in the cabin, and re-quested them to discontinue their game. A passenger replied, "If the captain was aboard, he would not al-low it, for he is a Millerite."

A story has been going the round of the press to the effect, that at a "Millerite" pic-nic in Maine, they were short of milk, could procure none, and that their consciences would not let them rob from some cows feeding near by. "Finally," says the narrator, "the difficulty was obviated, by tying some money in a rag to a cow's horn, and then milking the money's worth."

Our duties at home are such, as to render it impossible for us to respond, at present, to the num-erous calls of our friends for Conferences. We must arrange our business affairs thoroughly before we can comply with the invitations. Having duties at New York city this week, we will lecture on Thursday evening, the 13th, where the brethren shall appoint.

J. V. HIMES.

Bro. HALE has just returned from a tour in the north part of Vermont. He states that he has had a prosperous time, and that the cause is rising in that quarter. Bro. MILLER was with him most of the time, and lectured with great interest. Bro. H. will give an account of his tour in our next.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 15.

Boston and New York, Wednesday, Nov. 19, 1845.

WHOLE NO. 237.

THE HERALD AND WATCH

IS PUBLISHED EVERY WEDNESDAY

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All communications, orders, or remittances for this Office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given, when money is forwarded.

Zwingle's Hymn.

[We copy the following beautiful hymn from D'Aubigne's "History of the Reformation." It purports to have been uttered by Zwingle, the celebrated Swiss Reformer, while supposed to be dying.]

Lo! at my door,
Gaunt death I spy;
Hear, Lord of Life,
Thy creature's cry!

The arm that hung
Upon the tree,
Jesus, uplift—
And rescue me.

Yet, if to quench
My sun at noon
Be thy behest,
Thy will be done!

In faith and hope
Earth I resign,
Secure of heaven,—
For I am thine!

Fierce grow my pains:
Help, Lord, in haste!
For flesh and heart
Are failing fast.

Clouds wrap my sight,
My tongue is dumb,
Lord, tarry not,
The hour is come!

In Satan's grasp
On hell's dark brink
My spirit reels,—
Ah, must I sink?

No, Jesus, no!
Him I defy,
While here beneath
Thy cross I lie.

The Doctrine of the Millennium.

(Concluded.)

SECTION III.—Scriptures in the Old and New Testament Contrasted.

How may it be shown that the promises in the Old Testament, of glory to the church, have reference to an eternal state?

Ans. By a comparison of them with parallel passages in John's description of the new earth. (Rev. 21 and 22.)

Compare Isa. 65:17, 18, with Rev. 21:1, 2:—

Says Isaiah, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy."

Says John, "And I saw a new heaven and a

new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Compare Isa. 54:11, 12 with Rev. 21:19, 20:—

Says Isaiah, "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires."

Says John, "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

Compare Isa. 60:19, 20, with Rev. 21:23, and 22:5:—

Says Isaiah, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

Says John, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever."

Compare Isa. 60:3, 11, with Rev. 21:24-26:—

Says Isaiah, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."

Says John, "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it."

Compare Isa. 65:19, 20, with Rev. 21:4:—

Says Isaiah, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed."

Says John, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

What conclusion may we arrive at from a comparison of the above texts?

Ans. We may conclude that, "the beatific state of things announced in the predictions of Isaiah—when the desert shall bud and blossom as

the rose—when the vallies shall be exalted, and the mountains and hills made low—when the crooked shall be made straight, and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the Gentiles shall come to the light of Zion, and kings to the brightness of her rising—when instead of the thorn shall come up the fir-tree, and instead of the briar, the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when Jerusalem shall be created a rejoicing, and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain—that this state is identical with the New Jerusalem of John."—*Bush*.

With what propriety can Isaiah (65:20) say, "the child shall die an hundred years old, if it has reference to the new earth of Peter, which is after the conflagration?"

Ans. To make Isaiah assert there is death in the new earth, will not only make him contradict John, but it will make him contradict himself.—That inspired seer, in the same prediction, had just affirmed that "Jerusalem should be created a rejoicing, and her people a joy," and "that the voice of weeping shall be no more heard in her, nor the voice of crying." It follows, then, that there can be there no sickness, pain, or death; as otherwise there must necessarily be weeping.—But the prophet adds: "There shall be no more thence an infant of days, nor an old man that hath not filled his days." If, then, there are no more thence any infants, there can be no births there, and consequently no deaths; and if there are to be there no old men, it must be a state of perennial youth.

But will there be no infants there? will not the little infants come up in the resurrection, of whom it is said, "they shall come again from the land of the enemy . . . thy children shall come again to their own border?"

Ans. The prophet responds, and gives the reason there will be no children there: "For the child shall die an hundred years old,"—i. e. as none are able to enter there but those who die and come up in the resurrection, and those who will be changed at Christ's coming—the child when it dies, becomes *matured*, and comes up as vigorous in mind as if it died a hundred years old; but the sinner, though an hundred years old, shall be accursed when he leaves this state, and will never enter there. The very punctuation of this text conveys this meaning—the two clauses being separated by a colon (:), which denotes that the latter clause is expletical of the former. This interpretation makes Isaiah consistent with himself; while any other interpretation makes him contradict himself and John.

But it is said they shall be blessed, and their "offspring with them;"—will there be generation in the new earth?

Ans. No. *There shall be no more thence an infant of days.* But the redeemed will walk there—not only parents, but all their pious offspring, that have fallen asleep in Jesus.

But Isaiah speaks of the animals there?

Ans. So were there animals in Eden. And if this is to be the restitution of all things spoken of by all the holy prophets, there may be animals in Eden restored. The apostle Paul in the 2d of Hebrews shows us that the 8th Psalm, where all sheep, and oxen, &c., are spoken of as being put under the feet of man, has reference to "the world to come whereof we speak." And as the creature was made subject to vanity, not willingly, but on account of man's transgression, it is only an act of justice, in the regeneration, for them to be restored to the condition for which they groan, as well as ourselves.

But, will there be eating, and planting, and building in the new earth?

Ans. If such were not inconsistent with Adam's condition in Eden, it may not be in Eden restored. God told him to dress and keep it, and to eat freely of the fruit of all its trees, save one. Christ ate after his resurrection; the angels who visited Abraham partook of his hospitalities; and Israel in the wilderness "did eat angels' food." Their houses, however, will be only just such houses as such inhabitants will need in such a world: where there will be no call for bolts, or bars, or shelter from the winter's cold, or summer's sun. And the labor must be without fatigue—not the earning of bread by the sweat of the brow, as under the curse,—but more like "dressing of the garden and keeping it."

If John had not given a fuller and more explicit understanding of this future *age*, might we not have been left to draw wrong conclusions from this text?

Ans. We might; but to avoid the necessity for any such conclusions, God has *unveiled* to us in the Apocalypse that he "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Also, that then, "he that is unjust will be unjust still, and he that is filthy will be filthy still." And then, to remove any doubt as to the correctness of John's explanation of Isaiah, he adds: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book. And if any man shall *take away* from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." As the interest of each one in the holy city is presented as a motive to abide by the words of this prophecy, it is another evidence that it is the destined residence of all the saints.

How shall we understand the second Psalm if there is to be no conversion of the world?—are not the heathen to be given to Christ for an inheritance, and the uttermost parts of the earth for his possession? (v. 8.)

Ans. They are; but not to be converted: He will break them with a rod of iron, and dash them in pieces like a potter's vessel (v. 9); for Christ will be "revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." (2 Thess. 1:8.)

When will the kingdoms of this world become the kingdom of our Lord and of his Christ, when he is to reign for ever? (Rev. 11:15.)

Ans. When "the nations" are "angry," and the "wrath" of God "is come," and "the time of the dead that they should be judged," and God shall "give reward" unto his "servants the prophets, and to the saints, and them that fear his name, small and great;" and will "destroy them that destroy the earth." (v. 18.)

What portion of eternity may we then understand by the thousand years, the millennium of Rev. 20?

Ans. The thousand years that are to intervene between the first resurrection and that of the rest of the dead—the commencement of the immortal

kingdom of the saints, when "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. 7:27.)

The Besetting Sin.

[The following was received more than one year since, but was accidentally mislaid. On looking over some old papers a few days since, we discovered it. It may be as appropriate now, as at the time it was written.—Eps.]

This is often spoken of as applying to the peculiar sources of temptation to which different individuals are subject, and sometimes to call for sympathy, as if a person's besetting sin was something which he inherits by nature, and is frequently leading him away from the path of righteousness, causing much perplexity and unhappiness.

Now it is doubtless true that all have their peculiar liabilities or besetments to sin, which the great adversary understands full well, and of which he takes advantage in turning men from godliness to follow his evil designs, if possible even to the very summit of his wishes—their eternal destruction. But this is evidently not the Apostle's meaning when he exhorts us to "lay aside every weight, and the sin that doth so easily beset us; that we may run the race which is set before us." Let us look at the context and then we shall be able to judge. He had been talking (Heb. 11th) of the great principle which actuated all the saints of God in every age, from the commencement of the world. And what was it? Faith. Most beautifully and gloriously has he described the effects of it through that chapter—what great victories have been achieved by God's people, and how triumphantly they had passed through this world of temptation uncontaminated by its polluting influences, and then summing up the whole he says, "seeing we are also compassed about with so great a cloud of witnesses (to the endurance and value of this precious faith) let us lay aside every weight, and the sin (manifestly *unbelief*—the opposite of that holy principle which he has been exhibiting as the ground-work of all religion and Christian perseverance) WHICH DOETH SO EASILY BESET US." Yes, that is the true secret of it all. The besetting sin of every son and daughter of Adam, which has ruined thousands eternally, and which at times well-nigh leads the soul that has trusted in Jesus to "draw back unto perdition," as every Christian can testify, is that cruel, ungrateful, God-dishonoring sin of UNBELIEF. This is the great master-piece among the works of Satan, to destroy the confidence of created beings in their Creator. He most effectually accomplished it with our first parents in the garden of Eden, and as soon as they lost confidence in their Maker, the main-spring of all holy obedience was gone, a dark veil was drawn between them and the glories of the heavenly world, and a fearful train of evils ensued. Here then is the secret—the foundation of all sin all departure from God and holiness, with which our world has been filled since the fall. Oh how it must grieve the heart of infinite love to see the creatures of his power, who are receiving rich bounties at his hand from day to day, turn from him and doubt even his very existence! Alas! how cruel! and yet see what means he uses to restore lost confidence;—to reveal himself to man, so that they will return and put their trust in him, and enjoy that blessed communion and knowledge of His character and works which is designed for their perfect and eternal felicity. Should an earthly benefactor receive from the recipient of his bounty such insult as man has given to God, even an utter denial of his word and persisting in such a course, he would most likely cast him off, and no longer bestow favors upon so ungrateful a subject. But "my thoughts are not as your thoughts, neither are your ways my ways, saith the Lord." No, the infinitely merciful God did not cast off his creatures,

though they so deeply insulted him, but has borne with this repeated insult for six thousand years, and is still "waiting to be gracious." He revealed his truth to his servants of old, gave them his promises, and wrought many wondrous deliverances by the hands of those whom he had chosen: but the mass still persisted in unbelief, and when he could no longer bear with them, he swept them away with a flood, thus giving a sign of his power and holiness that ages to come might "see, and fear, and turn unto the Lord." "Marvellous things did he in the land of Egypt in the field of Zoar." When he led forth his people out of the land of Egypt he did great wonders, and yet how great the unbelief of that people during their sojournings through the wilderness! Notwithstanding the continued manifestations of God's power and love to them in a miraculous manner, "they sinned yet more against him, provoking the Most High in the wilderness, because they believed not in God, and trusted not in his salvation. The 78th Psalm is a retrospect of all that God did for them, and their wonderful ingratitude. And the Apostle tells us in his epistle to the Hebrews, that they could not enter into the promised land because of *unbelief*. That the Lord was "grieved with that generation when they saw his works forty years," and still would not believe—and gives the most solemn exhortation, "Take heed brethren lest there be in you an *evil heart of unbelief* in departing from the living God." It was the device of Satan to give men a wrong view of the character of God—representing him as an unjust, arbitrary being, unworthy of their confidence. How artfully this was practised upon our first parents! "Why God is deceitful" said the wily serpent to Eve. "He knows full well that to eat of this tree will be of great advantage to you. It will even give you the power and wisdom of gods, and he has prohibited it only for a selfish purpose." Thus her confidence was undermined. She looked at this perverted view of the character of her Maker, and ceased to trust his word; and the seed sown has sprung up through all generations. "For this purpose was the Son of God manifested, that he might destroy" this—one of the chief "works of the devil." It was "God manifested in the flesh"—an embodiment of the divine character, and most clearly was it shown to be love. Indeed God's will to man could be traced in every word, and every act of *Immanuel*. Infinite condescension! amazing pity! incomprehensible forbearance were displayed in the life and death of Jesus. And this was the tenor of his teachings, "Have faith in God." Believe in God, believe also in me. If ye will believe ye shall see the salvation of God—only believe—all things are possible to him that believeth. He wept, and prayed, and plead with dying men to behold in him the true character of their God, and put their trust in him. But oh! how dark the veil that unbelief had drawn. The Savior's heart was made at times to overflow with bitterness when he beheld it.—Sometimes he upbraided them, sometimes wept over them, and then again turned from them with the assurance that he could not do many mighty works among them because of their unbelief. Well might the blessed Lord exclaim, "what more could I have done to my vineyard that I have not done for it?" He has given signs and miracles almost without number, and these have been rejected, or have failed to secure the confidence of the great multitude; and then his word, which is so explicit that the Savior himself says, "If they will not believe Moses and the prophets, neither will they be persuaded though one rose from the dead." In these last days we see this sin acted out most fully, and fearfully. It seems to be written in blazing letters upon many of the professed churches of God. Yes, they "profess to know God, but in works they deny him," because they will not "believe the record that God hath given of his Son." His coming and kingdom are clearly foretold throughout the blessed word. The signs of the times, the state of the church and the world, all indicate that "The Lord is at hand." And yet with this amazing

amount of evidence, what fearful blindness and unbelief still prevails! The word of God is mystified and nullified—the signs explained away, and almost the universal cry is, “where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation.” Ministers are seeking for arguments to confound this glorious truth, that is being held up like a burning light over all parts of the world, and their people are joining with the world in their scoffs and sneers concerning it. Alas! it is to be feared that the majority are not willing to have it fulfilled. They are not ready for the heavenly Bridegroom. And the language might well apply to them, “How can ye believe who receive honor of one of another, and seek not the honor which cometh from God only?” For it is evident that they are not willing to forsake all, take up the cross, and follow Christ. *Let us therefore fear lest a promise being left us of entering into his rest, lest any of you should seem to come short of it.* Yes, let the little flock who have severed all the chains that bound them to earth, and launched forth upon the broad ocean of God’s eternal truth, remember that they must “walk by faith” until they reach the blessed Canaan towards which they are travelling. It is a time of trial. Satan is using his utmost arts to turn the believer away from the steadfastness of his faith in Christ. The world, and what is more, the church, are seeking to tear away their foundation, and the powers of darkness are gathering thick around. But “the word of God standeth sure.” And this is the victory that overcometh the world, even our faith. Let not then one shadow of a doubt be admitted, but every vestige of unbelief be shunned as we would shun a deadly viper. “Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us;” for “he that overcometh shall inherit all things, and I will be to him a Father, and he shall be to me a son.”

Unbelief.

Oh sin of sins! How dark, how base,
That creatures such as we,
Who have received the boundless grace,
And love of God, should be
Inclined to cavil at his word—
Doubt his veracity.

Oh sin of sins! ’Twas this that first
Crept into Paradise;
When he, the Arch-deceiver, erst,
The father of all lies,
Told Eve she “should not surely die,”
The fruit would make her wise.

Then darkness reigned, and death, and woe,
O’er earth’s once happy state;
And love that burned with hallow’d glow,
Turned into venom’d hate:
And then a veil hid Him from view,
Who did all worlds create.

Oh sin of sins!—The Savior came,
And wept, and groaned, and died;
Yet man refused to trust his name,
A Jesus crucified!
A risen, living Savior, too,
The scoffing world deride.

And in the word which God hath given,
’Tis written, clear, and plain—
“This Jesus who hath gone to heaven,
Shall so descend again”—
That he shall come in glory soon,
Eternally to reign.

But ah, ’tis scorned—this blessed word,
And called an idle tale;
Men spurn the message of the Lord,
And thus make dark the veil
Which hides the kingdom from their view,
That will on earth prevail.

Oh sin of sins! That even we,
Who call ourselves His own—
His ransom’d ones, who hope to see
His glories all made known,
That we should ever by a doubt
Be into darkness thrown!

Jehovah’s fiat hath gone forth,
And stands unchangeable;

The unbelieving of the earth
Can never with him dwell,
But must with wicked spirits sink
To an eternal hell. A. C. JUDSON.

Our Duty.

As the evidences of the immediate coming of our Lord Jesus Christ, to reward every man according as his work shall be, are thickening around us, the humble child of God enquires, “Lord, what wilt thou have me to do?” Says one, “I am at a loss to know what course to take in this time of contention and strife!” Well, my dear brother or sister in Christ, it is my purpose in this to assist those who may feel the need of a helping hand, to a right understanding of what the word of God teaches, concerning our duty to God and man.

As the Scriptures nowhere encourage the idea that we shall correctly understand the word of God, unless we have the Holy Spirit abiding in us, the question arises, “Have we the spirit of Christ?” To decide this question correctly, it will be necessary to understand what the fruits of the spirit are. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” “But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.” (James 3:17.) We shall be able to learn more concerning the fruits of the Spirit, by considering what are the works of the flesh. The works of the Spirit are in direct opposition to the works of the flesh. “For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.” (Gal. 5:17–21.) What a field for thought and meditation! Brethren and sisters, how important the question.—Have we thoroughly and faithfully attended to our first duty? Have we proved ourselves, whether we are in the faith or not? We may rest assured that unless all our actions are governed by the principle of love to God and man, all our understanding of mysteries, and gifts of prophecy, &c., will avail us nothing in the burning day, unless we are found having within us the Spirit of Christ. When we have well attended to the first duty, we shall understand what is the next.

H. B.
Troy (N. Y.), Nov. 2, 1845.

The River Euphrates.

Bro. Bliss:—In the “Herald” of Sept. 24, Bro. Litch asks, “By what authority the Ottoman Empire is called the great river Euphrates?” Had Bro. L. reversed his question, and asked, “By what authority the great river Euphrates is understood to symbolize the Ottoman Empire?” his question would have been more tangible. But presuming this was the intent of the question, I am very happy to attempt an answer.

Bro. Litch believes the seven last plagues will be sent on the world after the saints are gathered into immortality. (See *Proph. Expos.* by J. Litch, vol. 1, pp. 175–177.) His reasons are then given, one of which I will notice. He says (p. 175) he considers “them what they are emphatically said to be ‘THE SEVEN LAST PLAGUES,’ in which ‘IS FILLED UP THE WRATH OF GOD.’” Bro. L. has emphasized the above phrase, when a little attention to the original would have shown him that he was entirely mistaken in his inference.—The word *etelesthee*, rendered “filled up,” is the aorist of *teleo*, which signifies “to end—to bring to an end—to finish—to complete—to conclude.”

They are the last plagues, BECAUSE by them will be finished, ended, or completed, the wrath of God.

That gathering will take place at the coming of Christ. (1 Thess. 4:16, 17.) Before I answer your question, I wish to say, you and I are *literalists*. Bro. Litch was my tutor, as your “Expositions” testify. You believe there are but two comings of the Lord Jesus Christ. Under the pouring out of the sixth vial, Christ says, “Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his nakedness.” Do not flinch here, brother. After Christ has come, and taken his people up on the “sea of glass,” and there they have been harping for an indefinite length of time, Christ gives them the above solemn caution, to “watch and keep their garments,” lest he should come upon them suddenly, and find them unprepared! I leave Bro. L. to reconcile the difficulty, he not having heretofore done it. (See *Proph. Expos.*, vol. 1, pp. 180–183.) [Note 1.]

To the question, “By what authority?”

1st. By authority of God’s word. Rev. 17:1, “I will shew unto thee the judgment of the great whore, that sitteth upon many waters.” 15th v., “The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues.” Isa. 8:7, “Now therefore, behold the Lord bringeth upon them the waters of the river, strong and many, even the king of Assyria and all his glory.” Read also Psa. 124:2–6; Jer. 46:7–10; 47:2, 3. Here God’s word is its own expositor. But should any one say, “the text is not so explained in its connection,” I answer, Bro. L. should be the last man to do it—to call it an *assumption*, as though it had no foundation, except in the conceits of expositors, while God himself explains the word elsewhere to mean “peoples.” [Note 2.]

2d. By authority of Bro. Litch. 1st. This very principle is not only admitted, but strenuously maintained, by Bro. L. himself, in his “*Proph. Expos.*” vol. 3, pp. 92, 93. “But we are asked, ‘how do you know how long a time is, and how much is meant by times?’ I answer, the Holy Ghost has defined it.” Where? Bro. L. does not leave us to conjecture where: he goes on to quote from Rev. 13, 11, and 12 to prove it. I doubt not he felt confident he had made out his case. 2d. In vol. 2, pp. 145 to 154 is an extract from Keith, illustrating the fulfilment of prophecy in Rev. 8:10, 11. Bro. L., Did the *literal waters* of “the Volga,” “the Danube,” “the Rhine,” “the Neckar,” “the Po,” “the slow winding Mineias,” “the lake Benacus,” become literally bitter? or were these predictions fulfilled by the bitter Attila, “the scourge of God,” and his bitter followers, who imbibed his bitter, relentless spirit? Bro. L. has anticipated me. The question is answered, as the above quotation will show. [Note 3.]

3d. By authority of the nature of the case.—This principle is admitted by Bro. L. in vol. 1, pp. 113 and 126, of his Expositions. Who does not see that the Euphrates could present no obstacle whatever, in modern times, to the march of an army, or the immigration of a people? Who does not see also, that a hostile people, situated on the river Euphrates, would present a very serious one? [Note 4.] Again: I ask, in the language of Habakkuk, “Was the Lord displeased against the rivers [river]? Was thine anger against the rivers [river]?” [Note 5.] Preposterous! What has the Euphrates done, that one of the vials of God’s wrath should be poured on that? Is the Euphrates a moral agent, that it should be chastised? How plain, too, that the Euphrates people have incurred the displeasure of God. The nature of the case admits the latter—absolutely forbids the former. Every one of these plagues come on nations of men—moral agents—who have sinned against God, or they come on inanimate, inorganic matter. If on the former,

the transgressors suffer; if on the latter, the guilty escape. Again: the other events under the vial forbid the idea that it can be literal water: but confirm the fact that *water* symbolizes people.—The indignation is *spent* on the harmless water of the river, yet the unclean spirits go out. Are they no curse? What if the *water* of the river should be dried up, and yet the *people* of the river remain in all the vigor of manhood, would any barrier be removed to “the way of the kings of the earth”? None at all. [Note 6.] Again: take a parallel case:—“And the third angel poured his vial upon the rivers and fountains of waters; and they became blood. And I heard the *angel* of the *waters* say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For *they* [the waters] have shed the blood of saints and prophets, and thou hast given *them* [the waters] blood to drink; for *they* [the waters] are worthy.” I know full well the “assumption,” that *they* has people understood for its antecedent; but I know as well that it *has not*—but *waters* is the antecedent.—Have waters shed the blood of saints and prophets, and is God going to give them blood to drink? Do look at it. But why this “assumption”? Because the mind of the reader intuitively fastens on men as the transgressors. This only proves that waters symbolize peoples. So water symbolizes people in the 12th verse. [Note 7.]

Bro. L., I have read your “Prophetic Expositions” many times, and am constrained to say, there is not an illustration of prophecy therein contained, that I cannot bring as serious an objection against, as you can against the sixth vial having been poured out.

Yours, watching and striving to keep my garments, lest I walk naked, and they see my nakedness. GEO. NEEDHAM.

Troy (Mich.), Oct. 7, 1845.

REMARKS ON THE ABOVE.

Note 1. The expression, “Behold I come as a thief,” thrown into the description under the sixth seal, we regard as no evidence that the Lord will come under the sixth seal. If it read, “Behold I will *then* come as a thief,” it would have been a conclusive evidence. But it does not so read. We regard it as aphoristical, and an admonition thrown into the midst of the description of the terrific plagues which are to be poured out on those who are left at the Lord’s coming. While showing the nature of those plagues, the voice from the temple suddenly pauses, and admonishes the inhabitants of the earth that His coming will be as a thief! Why does He stop and thus admonish them? Because He would warn men to be prepared for his coming, that they may escape the plagues being described—not prepare after we get down to the sixth seal, but be always prepared. That the vials are not poured out till the temple is opened, is plain from Rev. 15:5; for the vials are not given to the angels till then. And that the temple is not opened till the Advent, is plain from Rev. 11:19. Therefore, until these two Scriptures are harmonized with a different view, we must believe they are subsequent to the standing of the saints on the sea of glass, in their resurrection.

Note 2. No one denies that “waters” in Rev. 17:1, 15 are explained by the angel to denote “people,” &c. But does it follow, because “waters” in one place means people, that the river Euphrates, in another, necessarily means the Ottoman empire? We trow not. The two words are not the same.

Note 3. Here, again, we may ask, if because rivers are used as a symbol of people in one case, does it follow that the river Euphrates is the Ottoman empire? Because a word is sometimes a figure, it does not follow that it is always a figure. But there is another difficulty here. The “four angels” that stand “on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree,” “to whom it

was given to hurt the earth and the sea,” are commanded to “hurt not the earth, neither the sea, nor the trees,” till the servants of God are sealed in their foreheads. (Rev. 7:1-3.) But the first four angels, that sound the first four of the seven trumpets, do hurt the earth, the sea, and the trees:—The first sounded, and fire, hail, and blood were cast on the earth, and the third part of the trees were burnt up, and the green grass. The second sounded, and the third part of the sea became blood;—and the third sounded, and the third part of the rivers, and fountain of waters, became blood;—and the fourth angel sounded, and a third part of the day and night were darkened. Then, under the sounding of the fifth angel, they were again commanded *not* to hurt the “grass of the earth, neither any green thing, neither any tree, but only unregenerate men. Now, as the power to hurt the earth, sea, and trees, was given to four angels; and as the four angels that sounded did hurt them, and the fifth was commanded not to, it follows that the four angels loosed their hold of the four winds before the angels sounded, or, the angels will not sound till they loose the four winds. It therefore may prove that these are literal, and not symbolical. Will Bro. Litch look to this?

Note 4. A river would be a greater obstacle to the assembling of all nations in the valley of Armageddon, than one of the nations would that is to be gathered there *with all the world*!

Note 5. Habakkuk does not say it was.

Note 6. The text does not show that the Euphrates is to be punished. It is to be dried up, to make way for the punishment of the nations.

Note 7. By turning the waters to blood, the *men* must die; as it is said under the second angel, that every living soul in the sea died. The word “soul” is applied indiscriminately to men and animals, while the “spirit” is not.—*Bush*. It is therefore literally everything that had life in the sea perished. If the sea was men, and men were turned to blood, would the living souls in them perish? Therefore, as when the waters are turned to blood, men must perish, it is evident that we must understand that the men who perished thereby are understood, when it is said, “they have shed the blood of saints,” &c. Having shed the blood of saints, they are to perish by drinking the waters turned to blood. If the waters are men, then it is the men who are turned to blood, and men would be required to drink men! That also shows that men are understood.

The Advent Herald & Watch.

“THE LORD IS AT HAND.”

BOSTON, NOV. 19, 1845.

Exposition.

Josh. 21:43-45, “And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies unto their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass.”

A friend requests an exposition of the above passage. We understand it as it reads. They had then entered the land of Israel, in accordance with the word of the Lord; and that then commenced the trial of their obedience, upon the conditions given in Lev. 26:3-5 and 14-16, “If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time:

and ye shall eat your bread to the full, and dwell in your land safely. But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.”

The result was, that they *did not* keep the sabbaths of the Lord and reverence his sanctuary; they did not walk in his statutes, and keep his commandments and do them. They made graven images, reared up standing images, and set up images of stone in the land, and bowed down and worshipped them. They did not hearken unto God to do all his commandments, and their soul abhorred his judgment; they brake the covenant of God with them. Therefore God set his face against them, and brought upon them all the evil of which he had spoken; so that their rest did not continue, and the Lord said, “I will not henceforth drive out any from before them as of the nations which Joshua left when he died, that through them I may prove Israel, whether they will keep the way to walk therein.” (Jud. 2:22, 23.) They did not endure the trial, and the Lord did unto them as he had spoken in Jer. 18:9, 10—“And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.”

Thus, as a nation, they lost the election: it was taken from them, and given to a nation bringing forth the fruits thereof. Therefore they that are Christ’s were to be Abraham’s seed, and heirs according to the promise. This promise respecting the receiving of the land is only referred to, in Joshua, as being fulfilled. The other promise, that Abraham and his seed should dwell there for ever, now remains to be fulfilled, as Paul testifies.

The Holy Kiss.

When this was common in the church, men never kissed the women, nor the women the men: each kissed their own sex. But the fact that those who now kiss, are more fond of kissing the opposite sex, shows that their minds are not altogether pure. The following remarks of McKnight on Romans 16:16, may give some light upon the ancient usage.

“*Salute one another with an holy kiss.*”—The Jews considered the kiss as an expression of friendship. Thus Joab, pretending great friendship to Amasa, took him by the beard to kiss him, when he slew him, 2 Sam. 22:9. Our Lord says to Simeon, Luke 7:45. “Thou hast given me no kiss,” meaning that he had not expressed such affection to him, as the woman had done who kissed his feet. Judas also kissed our Lord, pretending friendship to him at the time he betrayed him. This manner of expressing friendship to each other, the disciples of Christ adopted and practised in their religious assemblies. So Justin Martyr informs us, in his account of the religious assemblies of the Christians, Apolog. “Prayers being ended, we salute one another with a kiss, and then the bread and cup is brought to the president,” &c. This was called the *holy kiss*, to distinguish it from a lustful kiss; and the *kiss of love*, 1 Pet. 5:14, to distinguish it from the treacherous kiss of Joab and Judas; being given as an expression of that sincere, chaste, spiritual love, which Christians owed to one another. On the occasions mentioned by Justin, the men and women did not kiss each other promiscuously; the men saluted the men only, and the women kissed none but their own sex; as may be known from their manner of sitting in the public assemblies, described, Apos. Constit. lib. ii. c. 57. “On the other side, let the laics sit with all silence and good order; and the women, let them sit also separately, keeping silence.” Then, after a long description of the worship, the author adds, “Then let the men salute one another, and the women one another, giving the kiss in the Lord.” Through length of time, and difference of manners, the method of sitting in the public assemblies for worship hath been changed. But

that it was the ancient method cannot be doubted, being derived from the synagogue.

"The churches of Christ salute you."—Paul wrote this epistle from Corinth, the chief city of Achaia; a province in which there were Christian churches, at Corinth, at Cenchreae, and perhaps in different cities of Peloponnesus. Wherefore, the churches of Christ who sent their salutation to the brethren at Rome, were all the churches in the province of Achaia.

Says Dr. Clark:

Salute one another with a holy kiss.—In those early times the kiss, as a token of peace, friendship, and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings. This was at last laid aside, not because it was abused, but because, the Church becoming very numerous, the thing was impossible. In some countries the kiss of friendship is still common; and in such countries it is scarcely ever abused, nor is it an incentive to evil, because it is customary and common. Shaking of hands is now substituted for it in almost all Christian congregations.

"The churches of Christ salute you."—The word **ALL** is added here by some of the most reputable MSS. and principal versions; and Griesbach has received it into his text. St. Paul must mean, here, that all the Churches in Greece and Asia, through which he had passed, in which the faith of the Christians at Rome was known, spoke of them affectionately and honorably; and probably knowing the apostle's design of visiting Rome, desired to be kindly remembered to the Church in that city.

Meat that "Famisheth."

We are sometimes at a loss to know in what manner to regard some of our brethren, who make such unqualified claims to the exclusive character of servants who are giving "meat in due season." We sometimes hope their own absurdities may serve to open their eyes, and therefore think it best to leave them without saying a word; and we are perhaps wrong to say so little to set them right, but in such a case what can be done? In the "Day-Star" of Nov. 8, we find the following specimen from an old laborer in the field:

The "Hope of Israel," and the "Hope Within the Veil" have ceased to be what their titles indicate, and have run off into the "Gulf-stream" of uncertainty with the "Herald" and "Voice of Truth," *famishing* instead of *feeding* the household. . . . Having referred to the cleansing of the Sanctuary, I will say a few words upon it; as there seems to be many who understand that the 2300 days terminated last autumn, who do not see clearly what the Sanctuary is, or how it was cleansed. . . . Now turn to Heb. 9: 1-5, and you will find a brief account of the tabernacle and its furniture, constructed by Moses, which is called a worldly Sanctuary. Examine the subsequent part of the chapter and you will find that to be a pattern or figure of things in the heavens. . . . Here we have the type, and the antitype: the Levitical priesthood the ministers of the one, and Christ the minister of the other.

Now compare Lev. 16, and Heb. 9, and you will observe that that Sanctuary was cleansed on the 10th day of every 7th month. This cleansing was a type of what Christ was eventually to perform. But when is this to be done? Answer. Unto 2300 days, then shall the Sanctuary be cleansed. *This work was performed last autumn in the antitype by our great High Priest.* . . . Now we can understand that what God declared should take place at the close of those days, has had its accomplishment.

This we suppose must be "meat in due season." But will any one tell us by whom the heavenly Sanctuary was "trodden under foot?"

☞ We would inform our readers, that the lectures on the prophetic periods, by Bro. HALE, are in course of preparation for publication.

☞ The attention of our readers is particularly invited to the letters of Brn. Mansfield and Cole, in another column.

☞ AGENTS FOR THE HERALD.—Bro. R. Hutchinson in Canada East, or where he may travel. Bro. L. Kimball, of Morrisville, Vt., and where he may travel.

☞ Bro. H. H. Gross wishes all communications for him to be directed to Albany, N. Y., where he has removed.

Editorial Correspondence.

Meetings in Vermont

BY BRETHERN MILLER AND HALE.

The first meeting of the series lately held in Vermont, by Bro. Miller and myself, was at Waterbury. On account of other unavoidable engagements, I did not arrive until Saturday of the week on which it commenced. I found the brethren and friends who had assembled enjoying a truly refreshing season, although the stormy weather, and the place where the meeting was held, were somewhat unfavorable; and Bro. M. preaching with as much interest and satisfaction as ever to the deeply attentive and serious hearers, though suffering from a severe cold and excessive labor—Bro. Kimball being the only lecturer present to assist him. On the Sabbath, though a stormy day, the place of worship—the attic story of Bro. Butler's starch factory—was not large enough to accommodate those who came to hear. To these we administered the word of life, under very great embarrassments, to their evident interest and edification; and at the close of the evening service, the brethren gave the best proof of the ground on which they stood, by a generous effort in behalf of the embarrassed finances of the "Advent Herald."

Our friends here, though assailed by nearly all the evil influences and agents which have swept like the abomination of desolation through many of the Advent bands, have held fast the truth, and I trust are waiting in strong and triumphant hope for the deliverance which is soon to be realized.—We took our leave of them on Monday, Oct. 13, in company with Bro. Bingham, and rode to Morristown, where the next meeting commenced on the day following.

MORRISTOWN.—Our meetings here were at first held in the old brick church formerly occupied by the Baptists; but by the kindness of the proprietors, we were permitted to hold them in the new and pleasant "Union meeting-house" at Morrisville, for several week days and during the Sabbath. There are but few Advent believers here; and as the people generally were engaged about their harvest, the attendance was not large on the week days, but on the Sabbath the congregation was as large as could well be accommodated, deeply attentive and serious.

Morristown is in a region that is infected by a class with whom the spiritualism of the so-called "evangelical churches" has gone to seed—somewhat like that of "the fifth monarchy men" of Germany—a class who have more faith in their whims, and fancies, and "fables," than they have in the word of God. We had the honor of being rejected by this class, and also by those who prefer the parent stock of which they are the offshoots. We were told that a son of the resident clergyman was acting his part among those who made all the disturbance their prudence saw to be safe. We had the satisfaction of learning that our meeting here was productive of good to some who attended.

Stowe.—By special request, Bro. Miller left Morrisville to give a lecture at Stowe. The rowdies of the place had made preparations, and as soon as Bro. M. entered the crowded church, began their uproar; he passed on to the pulpit, and a number of fire-crackers, squibs, and home-made rockets were thrown towards him. But an old soldier was not to be frightened by such a harmless *conspicuation* as that; so he sat perfectly composed, and let the good people of Stowe decide whether their town was to be governed by rowdies, or by the friends of law and order. This was soon done, by clearing the house of the mischievous spirits, when Bro. M. proceeded with his lecture, at the close of which an expression was made, by a vote of the congregation, of the insult and disgrace they felt had been inflicted upon the community by the proceedings in the early part of the meeting.

WAITSFIELD.—On Monday, Oct. 20, we proceeded to Waitsfield, where our meeting commenced the next day. We met in a very pleasant brick church, principally owned by Universalists. There were but few Adventists in the place, and these have been warmly opposed from all quarters. The people generally have had but little opportunity to hear on the subject, and many of them were filled with prejudice against us and our views. Bro. Miller received a letter before he arrived in the town, requesting him not to come among them, unless it was to confess his errors.—However, we were listened to with the greatest candor and seriousness, and treated with the utmost respect by all who were present at our meetings; unless we except a Congregational minister who was present on Saturday evening, and arose at the close of the service and said he "felt moved" to speak a few words. Liberty being granted, after confessing that he was "not much of a mathematician, nor historian, nor bibleonian," he proceeded to deliver himself of some treasured and choice portions of the stale slanders, which have probably been repeated and rejoiced over in every grog-shop, bar-room, and brothel, and by every poor stupid bigot in the land. We made a few remarks in reply, showing that such arguments (?) as he had presented would exist against the coming of the Lord whenever that event should come, let it be when it might, and as they could be of no force then, they were of no force now, and that those who saw fit were welcome to use them. He attempted to speak again, but the congregation arose simultaneously, and silently moved towards the doors of the house—thus administering a more effectual rebuke to the poor man than could have been done in any other way.

The number present at our meeting here gradually increased from the first, and on the Sabbath the house was very full, while the removal of their prejudices, on hearing for themselves, was followed by a change so gratifying and encouraging in favor of the truth, that we regretted we could not make a longer stay, and expound to them the way of God more perfectly. But we had engaged to be at Burlington (forty miles distant) on Tuesday, so that we had to leave on Monday morning.

BURLINGTON.—As we intended, we tarried at this place only till Friday. Our meetings, which were held in the afternoon and evening, were held in the basement of the Court-house; and though there were a considerable number disposed to attend, the disturbance was so great, that several persons left the house for fear of insult or violence. It occurred to me as not much to the honor of the authorities and people of Burlington, however they might regard the views of Bro. Miller, that they should permit the man, to whose care and protection, as a military commander at the close of the last war, their lives and property were committed, to be insulted more than he has been in any other place, with scarcely an effort on their part to prevent it. The few who hold on to the Advent faith in Burlington have had a severe and uninterrupted conflict to endure. May they still hold fast till the warfare is accomplished, and the reward will make all right.

We were much gratified to fall in, at this place, with our old, tried fellow-laborer in the cause, Bro. Hutchinson, and to hear the truth from his lips. He is still laboring like a giant to establish the people of God upon the word of His unfailing promise.

We left Burlington on Friday morning,—Bro. Miller taking the steamboat for Whitehall, and myself a conveyance with Bros. Bulkley and Whitford for Addison, where I had been pressed almost beyond measure to spend the Sabbath. I spoke to the brethren and friends at Addison on Friday and Saturday evenings, and three times on the Sabbath, which pretty much finished the little remaining strength I had, so that on Monday I took leave of the friends in Vermont for home.

Finally. The result of our labor has been much more encouraging than could have been expected.—Not that there has been anything like a general public interest in the truth; but there are a few who are brought into the faith, and those who do come in now, come in under a deliberate and independent conviction of personal interest and personal obligation to submit to its claims. I doubt if there has ever been a time when more permanent good could be accomplished, if good, sound, Bible laborers were in the field, than at the present time.

I have become more satisfied than ever, during this tour, that the Advent faith is of God—that it is the truth of his word. While the whole business and fashionable world, with the popular church, in all its branches, are against us, it appears to be the fact, also, that all who give up the Advent doctrine seem to be filled with the most bitter and malignant spirit of opposition to Adventists and their faith. Judaism, spiritualism, sectarianism, and mesmeric fanaticism, in all its forms, seem to inspire every poor Adventist who falls under their power, with the most restless activity in scattering and pulling down those who stand on the truth, if it can be done; and all do leave us who have not a supreme regard for the word of God. If this is wanting, something else is sure to take its place in their estimation, and the Advent hope is at once supplanted; and then the overthrow of that hope in others is the great work to be accomplished. The great mass of the world are in the snare of the devil.—"All the earth is at rest!" As the Adventists are the only ones who seem to be sensible of their danger, and in earnest to escape, the whole power and skill of the enemy seem to be directed against them. Well, the harvest must get ripe. Let the enemy do his worst; those that stand on the word of God will be more than conquerors, for the word of the Lord endureth for ever. Let us hold fast the profession of our faith without wavering, for he is faithful that hath promised; and he will keep those to the end who keep the word of his patience!

A. HALE.

Charlestown, Nov. 13, 1845.

Prophecies Relating to Christ.

(Concluded.)

That he should be Insulted, Buffeted, and Spit upon.

Psalm 35: 15, 17.

"But in mine adversity they rejoiced,
And gathered themselves together;
Yea, the abjects gathered themselves together against me, and I knew it not;
They did tear me, and ceased not.
Yea, they opened their mouth wide against me;
And said, Aha, aha, our eye hath seen it."

That he should be Scourged.

Isaiah 50:6.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair:
I hid not my face from shame and spitting."

That he should be Crucified.

Psa. 22: 14, 17.

"I am poured out like water, and all my bones are out of joint:
My heart is like wax, it is melted in the midst of my bowels.
I may tell all my bones:
They look and stare upon me."

That he should Thirst, and that they should offer him Gall and Vinegar to Drink.

Psa. 22: 15.

"My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And thou hast brought me into the dust of death."

— 69: 21.

"They gave me also gall for my meat;
And in my thirst they gave me vinegar to drink:"
That they should Part his Garments, and Cast Lots upon his Vesture.

Psa. 22: 18.

"They part my garments among them,
And cast lots upon my vesture."

That he should be Mocked by his Enemies.

Psa. 22: 16.

"For dogs have compassed me;

The assembly of the wicked have inclosed me:
They pierced my hands and my feet."

— 109: 25.

"I became also a reproach unto them:
When they looked upon me they shook their heads."

That his Side should be Pierced.

Zech. 12: 10.

"And they shall look upon Me whom they have pierced."

Also his Hands and his Feet.

Psa. 22: 16.

"They pierced my hands and my feet."
Zech. 13: 6,
"And one shall say unto him, What are these wounds in thine hands?"

That he should be Patient under his Sufferings.

Isa. 53: 7.

"He was oppressed, and he was afflicted, yet he opened not his mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So he openeth not his mouth."

That he should Pray for his Enemies.

Psa. 109: 4.

"For my love they are my adversaries:
But I give myself unto prayer."

That a Bone of him should not be Broken.

Psa. 34: 20.

"He keepeth all his bones:
Not one of them is broken."

That he should Die with Malefactors.

Isa. 53: 9, 12.

"And he made his grave with the wicked.
He was numbered with the transgressors."

That he should be Cut off in the Midst of his Days.

Psa. 89: 45.

"The days of his youth hast thou shortened:
Thou hast covered him with shame."

— 102: 24.

"I said, O my God, take me not away in the midst of my days."

That there should be an Earthquake at his Death.

Zech. 14: 4.

"And the mount of Olives shall cleave in the midst thereof,
Toward the east and toward the west, and there shall be a very great valley;

And half of the mountain shall remove toward the north, and half of it toward the south."

And a Remarkable Darkness.

Amos 5: 20.

"Shall not the day of the Lord be darkness, and not light?

Even very dark, and no brightness in it!"

— 8: 9.

"And it shall come to pass in that day, saith the Lord God,
That I will cause the sun to go down at noon,
And I will darken the earth in the clear day."

Zech. 14: 6.

"And it shall come to pass in that day,
That the light shall not be clear nor dark."

That he should be Buried with the Rich.

Isa. 53: 9.

"And he made his grave with the wicked, and with the rich in his death."

That he should Rise again from the Dead.

Psa. 16: 10.

"Thou wilt not leave my soul in hell;
Neither wilt thou suffer thine Holy One to see corruption."

— 30: 3.

"O Lord, thou hast brought up my soul from the grave;
Thou hast kept me alive, that I should not go down to the pit."

— 41: 10.

"O Lord, be merciful unto me,
And raise me up, that I may requite them."

Hosea 6: 2.

"After two days will he revive us:
In the third day he will raise us up,
And we shall live in his sight."

That he should Ascend into Heaven and Sit on the Right Hand of God.

Psa. 16: 11.

"Thou wilt show me the path of life:
In thy presence is fulness of joy;
At thy right hand there are pleasures for evermore."

— 24: 7.

"Lift up your heads, O ye gates;

And be ye lifted up, ye everlasting doors;
And the King of Glory shall come in."

— 68: 18.

"Thou hast ascended on high."

— 110: 1.

"The Lord said unto my Lord,
'Sit thou at my right hand,
Until I make thine enemies thy footstool.'"

— 118: 19.

"Open to me the gates of righteousness:
I will go in to them, and I will praise the Lord."

That his Betrayer should Die Suddenly and Miserably.

Psa. 55: 15, 23.

"Let death seize upon them, and let them go down quick into hell:
For wickedness is in their dwellings, and among them."

But thou, O God, shalt bring them down into the pit of destruction:
Bloody and deceitful men shall not live out half their days."

— 109: 17.

"As he loved cursing, so let it come unto him:
As he delighteth not in blessing, so let it be far from him."

That the Potter's Field should be Bought with the Purchase Money.

Zech. 11: 13, "And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

Correspondence.

LETTER FROM BRO. L. D. MANSFIELD.

My Dear Bro. Himes:—I took my pen to write you some weeks since while at Oswego, but I could not then find time to finish my letter, and so have delayed until now; but as I looked over the "Herald" of the 23d ult., I felt that I could delay no longer. Be assured, dear brother, that although your trials are severe, there are many who sympathize most heartily with you; and amid all the foul aspersions cast upon your character as a Christian, and a man of integrity, there are very many who feel implicit confidence in your rectitude of intention, and your general course in managing the financial affairs of the Advent cause. For one, I must say, I have been exceedingly astonished at the treatment you have received from those very persons whom, under God, you led to the glorious truths of the Second Advent doctrine; but my surprise and pain were never more complete, in reference to a matter of this kind, than when I read an article from Bro. Pickands, of Ohio, charging you with "selling oil—for the cash, or expecting an equivalent in money—for the gospel, both from rich and poor." If I ever felt that a charge was unfounded and wicked, it was when I read those remarks. I have had an opportunity of knowing something of your own personal course in disposing of your publications, and have ever found it marked by a Christian liberality, which did honor to the cause in which you were engaged, as well as placed your character above the reproach of cupidity, in the estimation of any but foes to yourself and the cause in which you were engaged. I have also had considerable to do with the "depositories" referred to, and have found them characterized by similar benevolence, and have received large numbers of publications for circulation, "without money and without price." I have regretted that the liberality of Advent friends in the various places in which I have labored (for I have no resources of my own), has not furnished me with more means, which I could devote to aiding you in the work of publication; but the assurance of your immediate need draws from my scanty purse all I have, except what is at once required for travelling expenses, in journeying to "preach the word;" and likewise some from subscribers, which I have just obtained to the "Herald." I am glad to see some friends of the truth so prompt in assisting you in God's cause, and feel confident that your hands will be held up until the hosts of Amalek are defeated. I love the "Herald;" it is rich in substantial and manifest truth, and its expositions are such, generally, as to commend themselves to discriminating and discreet Christians. I have become satisfied, that temporary and intense excitement is far less likely to prepare men for the kingdom of God, than thorough, clear, dispassionate, and intelligent conviction of truth; for if men cannot be consistent Christians without being hurried forward by a tornado of excitement, what confidence can be

reposed in them at all? I do not object to any excitement produced by truth, but I am pained when I see such a disposition to be excited, that it is a matter of little interest how it is to be brought about, if only the end be attained. I love to find evidence of the near coming of the blessed Lord, but I cannot, and will not express my unwavering confidence in a specific time, for which I cannot give a "thus saith the Lord." Some of our brethren have taken positions little else than blasphemy, in my estimation; such as affirming that the Holy Ghost taught them that Christ would come on the 10th day of the 7th month last year, and at the same time admit he did not come. Now, if any sane mind can relieve the Holy Ghost of the charge of mistake, or falsehood, in such positions, they are more fortunate than I have been in drawing legitimate conclusions from premises. I do not believe God is glorified by any such course. I am confident that our affirmations of being taught of God, so as to be infallible in our views, is so far from pleasing God, that he regards them as libels upon his holy revelation. It is obvious to me, that if God had foreseen that particular personal revelations were the best way to communicate the all-important doctrine of the second coming of Christ, He would have intimated his purpose to furnish such revelation to those living in the "last days;" but instead of this, he says, "We do well to take heed to the more sure word of prophecy, as to a light shining in a dark place." I never felt the Bible to be more precious than now, and never felt less like turning aside to "old wives' fables," or corrupt men's dogmas. I never felt more firmly established in the truth of the doctrine of the Lord's speedy coming than now, and mean to be found occupying until he comes, and that, too, in "making disciples of all nations," so far as I have opportunity; and I have the most blessed consciousness, that in so doing I am approved of God, and likewise in withstanding those who are "teaching for doctrines the commandments of men," and while denounced by them as a hypocrite, pharisee, &c., I am conscious Jesus is mine, and I am his. I have passed through some of the most painful scenes of my life within a few weeks past, by coming in contact with brethren who teach the door of mercy shut. The fruits borne by that doctrine are of the most bitter character; and if a tree is known by its fruits, no other evidence is needed against that doctrine to condemn it. Mr. Peavey's efforts in Oswego, and several other places, have resulted in causing divisions among those Advent brethren who once would have laid down their lives for each other. I am perfectly satisfied in my own mind what his spirit is, and the influence also with which he affects the people, and have no doubt but that some who are entangled in his sophistries, and blinded by his "human influence," will yet see their mistake in hurrying from the Scylla of worldliness and stupidity into the Charybdis of fanaticism. There are some good Christians drawn aside by him to the no mercy doctrine, and the practice of promiscuous feet-washing. In two letters recently received from Advent friends in Oswego, I received the following facts in reference to Mr. Peavey's influence there, which may furnish another chapter by way of admonition to those who have hitherto escaped the contagion. I will quote verbatim:

"At a meeting held at Bro. —'s on Thursday evening, the feet-washing operation was attended to, and you will be both surprised and pained to learn it was promiscuous. Though I wish not to be censorious, I cannot but think Peavey a bad and impure man. He set the example of washing the sisters' feet, and like all men with whom I have met, who advocate these ridiculous, revolting, and indecent ceremonies, he selected as his victim a young girl! Why, if his heart is pure, and his desires holy, did he not choose a male, or a matron in the presence of her husband? Holy kissing is also an accompaniment; and another idea is, that we are all one in Christ Jesus;—that in the kingdom of God there is neither male nor female—all are as the angels—that we are now in the kingdom of God. This idea was advanced in a prayer meeting, aloud, in the presence of the company. I mention it to show to what lengths fanaticism will carry a person. Is it not melancholy?" He adds: "I spoke in the preceding page of Peavey's washing Miss —'s feet, and I now learn that he asked Mrs. —'s permission to wash her's also; she declined, on the ground of her not being a professor. Notwithstanding this, he approached her, and without giving her any declaration of his intentions, actually gave her a (holy! ah! what mockery!) kiss! If holy kissing is to be tolerated among the sexes, I have yet to learn that it is to be exchanged between a saint and a sinner!"

These brief extracts are sufficient to show the influence exerted by these doctrines in this region. It

is said by the advocates of these practices, that "unto the pure all things are pure," as a justification of their course. This passage, however, does not sustain them in promiscuous feet-washing, any more than in any other form of lasciviousness, or, indeed, any vice whatever (which is one of the "all things," if we are to be so literal), for the most literal construction put upon the blessed Savior's command and practice cannot justify men in washing women's feet. And if I see a man, like Mr. Peavey, pass by men who have been many years in the Christian course, and married females of middle age, and more ordinary looking maidens, and select the fairest and youngest girl in the company, whose claims to superior piety would not be urged, when contrasted with others in the circle, I feel as though the latter part of the verse before quoted would be more appropriate to the case—i. e. "But to the defiled and unbelieving is nothing pure, but even their mind and conscience is defiled!" But I will not dwell longer upon these painful things.

You perceive my letter is dated from French Creek. I have been here several weeks, and for the first time they have heard the prophecies explained in accordance with our views of truth. I have been cordially invited to speak to the people here by the Methodist and Baptist ministers, who have listened to my expositions with candor, and confessedly with profit. It was comforting, amid the reproach under which our views lie, to find ministers of sufficient moral courage to cordially welcome the investigation of them, and express no fear while they could test them by the Bible. If my former Advent brethren of the "no mercy" doctrine had treated me with half the Christian frankness and kindness which these brethren have, I should have more hope of their returning to the truth. I have not seen souls converted here, but I have no doubt God will be glorified. Several persons who never before heard the doctrine, confess the truth of it, and express some interest in being prepared for the event. I have no doubt the ministering brethren here will examine the subject at length, and I have such confidence in their integrity, that I expect them to adhere to whatever they perceive to be truth.

In a neighborhood not far distant from here, I have also lectured several times, and the result has been happy. Several Christians have been comforted by a belief of the truth, and during the meetings one man was hopefully converted, and another who had backslidden reclaimed. I think I never found a more manifestly "open door," and open hearts, in some, at least, than there. The Lord is still gracious, and full of compassion, and the Scriptures cannot be broken. "The Lord is long-suffering, not willing that any should perish." Your brother in Christ,

L. DELOS MANSFIELD.

French Creek (Jefferson Co., N. Y.), Nov. 4, 1845.

LETTER FROM BRO. T. COLE.

Bro. Bliss:—As I had the privilege of spending the last Lord's day in Boston, and preaching to the saints there, I am happy to say to the brethren abroad, that I found the cause there in a much better state than I had anticipated, considering their late disappointment in the loss of their Tabernacle, and the inconvenience of obtaining a house sufficiently capacious to hold their large congregation. They have now obtained the commodious hall under the Tremont Museum, which was well filled, notwithstanding the inclemency of the weather. If we can judge from one day's observation, I should think the prospects were very flattering for a revival of God's work among them. The good Spirit of the Lord is with them.—If I know its benign influence, they are firm in a consistent Advent faith and hope, and love the whole gospel of our blessed Lord. I can but believe the cause in Boston is gaining strength and influence, notwithstanding the prophecies, curses, and anathemas of all its enemies, from popular churches down to the shut door clique. Speaking of the shut door party, I wish to relate one incident that might be the means of opening the eyes of some, and preventing others from being led away by their pretended gifts and miracles. The incident is as follows: At their meeting on Sabbath evening, they declared that nine persons had been healed by them that day. Among the number was a Sister Rogers, a colored woman, living in Belknap-street who had been sick three weeks, and by their anointing and prayers was instantly healed, and restored to a complete soundness, &c. All this was related to me by two persons who attended their meeting. Wishing to learn the facts in the case, on Monday morning, in company with one of those persons, I visited Sister Rogers. I found her far from being healed, and I could not learn that she had received any

benefit from the anointing process. I asked her if she was healed? She said she was not; but, said she, "Bro. Howell came up and passed his fingers over my forehead, which he called anointing me with oil, and it made me feel so curious all over, I prickedled just as I did when I took hold of those little balls of that machine at Sister D's, that sings so, and prickedled my hands so." I never felt so curious in my life, and I can't get over it now. I thought I was better, but I don't know as I was, and I can't get over that prickling feeling he gave me." This convinced me that all the influence brought to bear upon her was a mesmerism one. It is lamentable that human influence should thus be palmed off, as the influence of the Holy Ghost.

I doubt not that our Lord has yet power to heal the sick, and to raise the dead, &c., but when I hear men boasting of their mighty deeds in healing &c., it reminds me of the mother of harlots with her great pretensions.

TIMOTHY COLE.

Lowell, (Mass.), Nov. 10th, 1845.

* She referred to one of Dr. Sherwood's vibrating electro magnetic machines for galvanising invalids.

LETTER FROM BRO. J. C. WELLCOME.

Bro. Himes:—While I see that there is yet an open door to labor for souls, I cannot rest. And although my pecuniary obligations are such that I am obliged to spend my time in worldly business, yet I seek every opportunity to arrest the attention of those with whom I spend my hours of rest, and call them to the study of the sure word of prophecy, the coming of Christ, the setting judgment, the final abode of man, and the things of the glorious kingdom of God. I do not stop to ask what good it will do, but where I find ears to hear, I speak, and read, and God fills my heart with confidence, and peace—with floods of joy that are unspeakable. I know it needs wisdom to know when, and where to speak; and I believe God will, and does give that wisdom. It is not unfrequent that I find a party or company of people at a public house, whose sentiments and prejudices I can get, and then drive them upon the prophecies, which gives me an opportunity to reason out of the Scriptures, often till midnight. O that our brethren who are resting in quiet, and sleeping in sloth, saying nothing can be done, would arise and trim their lamps, and gird on the armor of God, and join in the cry, "Behold He cometh!" and get all to go out with them, that can be induced to go. O that they would go out into the highways and hedges, and compel (or win) them to come in, that the house may be full. Let us do as did the persecuted Apostles—"go every where preaching the gospel;" God will take care of the fruits it produces. O that we may be found doing our duty, by praying men, in Christ's stead, to be reconciled to God, and be prepared for the judgment, and the coming King. My soul was never more alive for the work. My whole heart cries out for more laborers in God's vineyard. The door is open for good to be done—for souls to be saved—for the streams of error to be checked in their ruinous progress.

Could I see any way to fulfil my business obligations, I could gladly spend my whole time in travelling, and sowing the seeds of the gospel of the Kingdom. No earthly frown, or storm, has ever yet been, or can ever be more than a straw in my way, for God is my trust. I fear not man; no—I love them. My life is none too good to be sacrificed for my fellows. My good feelings and joys are not given me to stand alone and rejoice, while others go in darkness and death.—No, I can go and toil, and entreat, and reason with them, and not get grieved and angry, or discouraged, if they ill treat me, and ridicule me. If they do that, I love them still, and I will let them know it. O for a continuance in well doing—a steady trust in God.—I feel like continuing to the end. I thank God that he has enabled me to commence this warfare for the Kingdom. I have declared victory in Christ's name, and I have it yet, and look just ahead, and see that there is victory, perfect and complete. Glory to God. But if the campaign should last for years, I am going through the war. But my faith was never stronger than that the Judge is at the door—the Lord is at hand—Jesus is coming in the glory of the Father, and the saints will take the kingdom. I look for another general rally for the truth of the kingdom. But if it does not come, I shall hold on to the truth. The cause is rising in this place—our social meetings are increasing in interest.

Yours, in hope of an abundant entrance into the Kingdom,

J. C. WELLCOME.

Hallowell, (Me.), Nov. 5, 1845.

Items.

Buried alive.—A few days ago as Mr. Craig Vanmeter, of Pittsgrove township, Salem county, N. J., was in the act of descending an old well, the wall caved in both below and above, and buried him at the depth of about thirty feet. The well was some sixty feet deep, and at the time of the accident Mr. V. was suspended in the bucket about midway. The wall caved in about seven o'clock in the morning, when the alarm was given, and the neighbors began a search for what they deemed his dead body. At five o'clock in the afternoon, they found him alive, and but very little injured, the stones having formed an arch over his head.

Robbery.—A well dressed woman took the liberty to walk into the Pearl-street House, about half past 5 o'clock, Tuesday afternoon, went up stairs into a room, the occupants of which were absent at the time, and succeeded in making her escape undetected; taking with her a shawl, scarf, and veil. One of the servants saw her going out, but presumed that she was one of the transient boarders at the house.—*Traveller.*

A young lady of Lancaster County, Pa., by the name of Heran, or Hershey, of the age of seventeen years, was killed whilst returning home from a quilting party, last week. The horse took fright and threw her off.

Mrs. Ann Barnes, an aged lady residing in Fayette county, Pa., got a splinter in her hand some weeks ago which caused her death in ten days.

Distressing Death.—A boy about 13 years of age, son of Mr. Andrew Wason, residing in Exeter street, died Sunday evening last, from lock-jaw, caused by running a rusty nail in his foot about three weeks ago.—*Balt. Patriot.*

Transcendentalism.

That system of mystified nonsense commonly called "Transcendentalism," there is reason to fear, is making considerable headway in this country, even among those who profess to hold the leading truths of the gospel. It is indeed more frequently found in connection with Unitarianism; but here and there it engrafts itself in a degree on the orthodox system; and though the doctrines of Christianity may be substantially preached, yet they are preached in connection with so much obscure, not to say, unmeaning philosophical speculation, that the vital energies of Christianity are almost completely cast out. The gospel is a system for the poor and the unlearned; and whenever its great truths are so mystified as to become unintelligible to them, we need no other evidence that the gospel is perverted from its original design. No doubt, the Bible is a rich mine of truth, and no minister, no Christian, should be satisfied with superficial views of it; but every student of the Bible, whether in the ministry or out of it, should beware that he does not dishonor God's book by palming upon it his own wild and fanatical imaginings. Possibly he may get the credit in some circles of great wisdom or profound thought, but he will deserve the credit, and will have it, at the last day, of having handled the word of God deceitfully.—*Alb. Relig. Spect.*

We are pleased that the candid among our opponents, are willing to admit the existence of those evils of which we complain.

Millerism.

Some of the Millerite leaders are unwilling "to give it up so," and they have accordingly appointed a new time for the destruction of the world—some time in the year 1847—beyond which they say they cannot make their figuring. It is a great pity that these scamps cannot be taken care of before they do any more mischief.—*Pawtucket Chronicle.*

What should be done with them, we ask? If it is unlawful and wrong for these "scamps" to go about deceiving the people, is it not equally unlawful and wrong for the ministers of all Christian denominations except "the right one," to go about, to their pulpits, deceiving the people? If it is wrong to teach any doctrine that is not true, how few Christian teachers, in the opinion of other Christian teachers, could properly and lawfully teach their doctrines? But what great wrong have the Millerites committed? Surely, they have taught nothing that is not explicitly taught in almost all Christian pulpits. All your preachers tell their people that this earth will be burned up at some future day, and that all the wicked will be burned with it. What else do the Millerites teach? Nothing more than simply to specify the time when this great conflagration will take place. Their simple specification of the time of this burning is their great offence; for which they are cursed and persecuted by the very men who pretend to believe the very same

doctrine, without professing to conjecture when it will take place. Nay, they will even allow that it is just as likely to happen at the period specified by the Millerites, as at any other particular time;—and yet these poor deluded creatures, as they are called by men who believe almost exactly as they do, must be "taken care of," not in a brotherly way, but in a legal way. They must be taken up for vagabonds, put into jail as felons, or into insane hospitals as lunatics. They must be deprived of their personal freedom, at any rate, because they will persist in teaching a doctrine which all orthodox Christians profess to believe. Is not this a beautiful case of consistency? Would it not afford a ludicrous chapter of history for our posterity to laugh at?—*Investigator.*

Report of the Committee of Investigation.

While the brethren in different places, in view of the many slanderous reports which have been circulated from time to time respecting Bro. Himes, have spoken out in his behalf, the brethren in Boston have been comparatively silent. When, however, the city of Boston assessed him for a tax on a property of \$10,000, and the Gospel Standard assumed a position giving countenance to the opinion of his being thus independent,—a step since retaken—the Advent congregation of Boston felt compelled to notice it in some way. They accordingly requested a committee to investigate Bro. Himes' affairs, and report for their satisfaction. This committee made the desired examination, and the following report.

We, the undersigned, citizens of Boston, having been requested to examine the financial affairs of the Rev. J. V. Himes, in consequence of the various misapprehensions, and misrepresentations which have been made concerning him touching this subject, deem it our duty to say, that after having carefully attended on the responsibilities involved in the above request, we find nothing which savors of pecuniary speculation or fraud: that if the charge of dishonesty be due him at all, it would be for dishonesty toward himself: that we would not assume his liabilities, and take all that he may be worth as a compensation: and that unless his friends shall render him due aid, we see not how he can continue his present engagements without embarrassment. We would therefore, in his behalf, ask those who are indebted to him in arrears for his paper, to attend immediately on their obligation to him.

In short we are unable to discover any thing in his public career or in his private life which can warrant any censure of his character for moral uprightness and Christian integrity. And although he differs from some of us in matters of Christian faith, yet we would tender to him, as to every other man, the same liberty to think and speak that we ask for ourselves.

L. B. COLE, JESSE S. SPEAR,
PRESCOTT DICKINSON, WARREN WEST,
SIMON FLETCHER, HUGH B. LOUGE,
WM. M. HATSTAT, JOHN EMERSON,
MICAH WOOD, J. G. HAMBLEN.

THE HERALD AND WATCH.

BOSTON, NOV. 19.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

Letters and Receipts for Herald and Watch,

TO NOVEMBER 15.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. V. Gordon, 230; A. Pike, 230; R. Vanhorn, 248; Mrs. P. Simmons, 243; Mrs. W. Bradford, 262; H. H. Hall, 261 (to Peru, Ind.—is the town right?); J. Richards, 261; J. Y. Butt, 261; J. Kimble, 261; J. Dann, 261; J. Ganett, 261; T. Backin, 261; Dr. Bassell, 261; I. Arms, v 10; M. Batchelor, 261; E. Cooley, v 10; M. A. & C. E. Ingall, 261; Eld. Gillett, 261; L. Crocker, 256; C. F. Grymes, 268; E. Sanderson, 243; S. Smith, 256; Mary Hare, v 10; L. W. Balcom, 261; S. W. Goodwin, 258; J. B. Paine, 262; D. Rose, v 8; J. W. Trumbel, 237; W. A. Brownson, 256; D. B. Elud, 231; P. Elred, 243; N. Clark, 261; E. Leonard, 264; C. Ware, v 10; E. S. Blakeslee, v 11; C. Bellows (for P. Wilcox), 234; Mrs. M. M. Porter, 254; Merriam & Wilben, v 10; A. Southworth, v 10; G. T. Stacy (for H. Marshall), v 10; G. Brown, v 9; J. I. Calkins, v 10; S. Ashley, v 10; Jos. Howland, v 10; S. Carver, 222; W. Knobb, 262—each \$1. D. Fogg, v 11; E. Lloyd, 261; M. Clark, 282; J. Sanborn (\$1 for Shield), v 9; J. Stockford, v 9 (none had been rec'd since last Dec.); J. Biron, 235; H. Rupp, 261; L. Fisher, v 10—each \$2. J. Kiloh, v 11; O. Putnam, v 9; L. Haskins, v 10; I. H. Mills (for A. Hotchkiss), 287; H. Caswell, v 10—each \$3. B. Hall, v 9—\$1 50. Capt. M. Whitton, v 10—\$1 25. D. G. Wilson, v 10—\$2 62. L. P. Hall, v 10—75 cts. B. R. Gifford, v 10—\$4. W. Gifford, 235—\$2 70. D. How, v 10—68 cts. I. Handy, v 10—\$3 12. A. Hinckley, v 10—\$3 20.

INDIVIDUALS.—P. M. Providence, R. I. (the paper to J. Clark is not sent from this office); H. Davis (for sundries), \$16 25—self, \$2, 2 cots., v 10—J. Howland, \$1, v 10 (does he not now receive the Herald?); E. Record, \$1 75, v 10—J. Corey, \$2, v 10—F. Nesbit, \$1, v 10—P. Brownell, \$1, 262—E. Church, \$1 50, 235—F. Church, \$2, v 10; D. Tripp, \$1, 289—A. Anthony, \$2, v 10.

LETTERS.—E. T. Taylor; P. M. Norwich, Vt.; P. Robinson; A. Wood, Jr., \$10; J. H. Kent; P. Turner; R. G. & J. W. S. Napier, \$20 (sent pamphlets in four packages by mail); L. D. Mansfield, \$5; J. E. Sebring; W. Wiswell; H. H. Gross, \$1 (for M. Hare); I. M. Buck; H. Parmelee, \$4 (2 for self, and pays the 2 cots. to 261—sent the tracts); W. Wilcott; Wm. Miller, \$20; D. A. Vindex, P. M. Derby Line; J. L. White (former letter rec'd); L. Dickson, \$1 for L. Mory; E. Burnham; H. Bingham, (did you want more than one cop. sent to those referred to, or continue it?); R. Hutcheson; C. D. Marshall; C. Marden; A. Rogers (has pd to end of v 7, \$5 will be due at end of this vol); P. M. West Scituate, R. I. (we endeavor to mail the paper regularly—we do not see why it is not rec'd—if it still fails, please inform us); J. Litch; T.; C. F. Stevens; N. Field (for self, \$2, v 11—for R. H. Gersham, 263, all right); H. Plummer; J. Huntington, \$3; J. Marsh, (\$3 75 on acc't—\$6 25 for others—are J. Orr and W. Clark new subs?—we could not find their names on the lists of towns given; we find J. Orr in Bowmansville, which we think is the one, and credit it accordingly v 10; we send the other, as per letter, to Hamilton, to 262 for the \$1 each sent. Neither could we find the name of J. Kaseburg, for whom you sent 25 cts., on the Lockport list, but have entered it there. If there is any error, please correct.)

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 16.

Boston and New York, Wednesday, Nov. 26, 1845.

WHOLE NO. 238.

THE HERALD AND WATCH

IS PUBLISHED EVERY WEDNESDAY

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BY J. V. HIMES.

J. V. Himes, S. Bliss, & A. Hale, Editors.

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Christ the Only Refuge.

1 Thess. 4:16, 17—"For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

1 Thess. 5:4, 5—"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light."

"Abba! Father! canst Thou hear

Such a worthless prayer as mine!

Dost Thou mark each sigh and tear,

And Thy pitying eye incline!

Yes, Thou dost: for Thou hast part

With the humble, contrite heart.

O Thou High and Lofty One!

Dwelling in eternal light;

What is man, that from Thy throne

Thou should'st bend on him Thy sight;

That for worms so vile as I,

Christ, the Lord of Life, should die?

What is man, that he should be

Ransomed thus from sin and death?

One in Christ, and one with Thee,

Filled with Love's transforming breath,

King, and priest, and heir of heaven,

What sure hope to him is given!

If, then, we with Christ be risen,

Let us seek for things above;

Let us leave our earthly prison,

And a holier influence prove,

Knowing that when He draws near,

We in glory must appear.

For that shout will soon be heard,

And the trumpet's blast will roar,

And the Archangel speak the word,

"It is done, and time's no more."

Then, when Christ from heaven descends,

May we meet among his friends.

Up and watch, ye sons of light!

Lest that day of sudden doom,

Stealing like the thief of night,

Unawares, shall close in gloom.

Peace and safety can be none

But in Christ, and Christ alone.

The Seven Vials.

Dear Bro. Himes:—Your conclusion, from the four statements you made in the "Herald" of Oct. 22d, in my opinion, must be incorrect.—You think "these vials cannot be poured out until after the Advent." But six of them, I think, are poured out before the Advent certainly. See Rev. 16:15—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Christ had not come, but would come as a thief

under the sixth vial; or why pronounce a blessing on those who watch?

Again. We are expressly told, that "the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Yet all the redeemed must enter at his coming.

Thirdly. One of the four beasts gives to the seven angels their golden vials, full of the wrath of God. (See Rev. 15:7.) What beast is this? In my opinion, it is the fourth, which represents the Church in her wilderness state, and is given on earth in consequence of the persecution which this church has passed through, by the men who had the mark of the wild beast, or worshipped his image. This cannot be after all are in heaven, for there will be no distinction, all will do the same acts there.

Another argument. The first vial is poured upon the earth, and a distinction between the righteous and wicked is plainly inferred, from the very manner of expression, "*Upon the men which had the mark;*" &c.; show to me clearly that it did not affect the righteous, although some of them might be on the earth.

Fourth. Another objection to your conclusion is, that under the second vial, they shed the blood of saints and prophets, and therefore God gave them blood to drink. As the angel of the waters (peoples, multitudes, nations, and tongues, in this dispensation surely) declares, Rev. 16:5, 6,—"*Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.*" This was accomplished under the third vial, and must be while the nations have power. Rev. 15:8.

Fifth. We learn that under the 4th and 5th vials men were in a state where they might have repented (see 9—11 vs.), but they would not see the fulfilment of these plagues, and therefore give God the glory, neither would they repent of their deeds, although God gave them space for repentance. Compare these verses with Rev. 9:20, 21, "*And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*" You will see that these plagues evidently synchronize with the sixth trumpet. Is that trumpet sounded after the second advent? See, also, Rev. 2:21, 22, "*And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.*" Here is another evidence that the same power would have a space for repentance, and she would not. After these plagues, she has had her time for repentance, while God has been pouring the sixth vial on the Eastern Antichrist, and if they do not repent, then, under the seventh vial, he will cast the beast and false prophet alive into a bed of great tribulation. See Rev. 19:20—

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with fire and brimstone."

I will now remove your difficulties on the texts which you have quoted for the support of your conclusion, that all these plagues must be poured out after the second advent. Your first text, Rev. 11:19, "*And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*" What does the temple of God opened in heaven mean? I know of no other meaning than what it says. It has often been so seen by prophets and saints where God had revealed, or was about to reveal some message to his servants. See Ezek. 1:1. He says the heavens were opened, and Jesus saw the Spirit of God descending like a dove," &c. Acts 7:56.—Stephen saw the heavens opened, and the Son of man standing on the right hand of God. Acts 10:11—Peter saw heaven opened, and a vessel descending unto him. John also saw heaven opened, or door of tabernacle in heaven. Rev. 4:1. When the door of the tabernacle in heaven was opened, he saw things which were there in the future. So in 11:19. After John had seen the prophetic history of the witnesses, the second and third woe, the reward of the saints, and the destruction of the wicked, his vision closes. The 19th verse prepares him for another vision, or testimony of Jesus Christ, which is the spirit of prophecy. Rev. 1:2, 9, and 19:10. Then, if I am correct, the temple opening in heaven was for John's benefit, not anything that was to come, but what was then seen as an introduction, where John might see the ark of his testament, or testimony of Jesus Christ.

Also in Rev. 15:1—4, John has a vision, sees the seven angels having the last plagues, and the sea of glass on which the saints obtain their victory, and hears the new song sung by the saints. Then he makes an application of his glorious view by enquiring, "*Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee: for thy judgments are made manifest.*" Of course, then, the plagues have been already poured out, or they would not be made manifest: but John has not seen them poured out in vision yet. After he had this view, he looks again up towards heaven, "*and the temple of the tabernacle of the testimony in heaven was opened*"—not will be opened, but *was* then, when John looked.

Again, in chap. 19:11, is another sample of John's preparation to see another vision. In v 9 he closes his vision of the marriage-supper of the Lamb; he then falls at the feet of the angel to worship him, and was forbidden. He then saw heaven opened, and a vision of the gospel, the same as the opening of the first seal. Compare Rev. 6:2 with Rev. 19:11—16. This description of the white horse, and Him that sat upon him, is the gospel period from the first to the second advent. The name and sword is the Word of God, by the preaching of which he reproves the nations, and at the end of the gospel period he will rule them with

a rod of iron (his power), and dash those to pieces who obey not the gospel. So you can but see, my dear brother, that your arguments are only founded in sophistry, and that your conclusion is unscriptural and unjust. Truth is mighty, and will prevail.

WM. MILLER.

P. S. I am not able to bring my potatoes this fall, for the seed is rotten under the sod; but I have sold my sheep, and send you all I can spare of the avails. Inclosed are \$20 for the "Herald." I wish it was ten times as much. But the Lord will provide.

W. M.

Low Hampton (N. Y.), Nov. 6, 1845.

Remarks.—In addition to the above, there is one other point we wish our brother had touched upon, viz. In Rev. 7th the four angels, to whom power was given to hurt the sea, earth, and trees, were to hold the four winds of heaven, so that they should not be hurt, till the servants of God are sealed in their foreheads. We believe our brother admits that the hurting of these is future. But when these vials are poured out, the first is poured out on the earth, the second on the sea, the third on the fountains of waters, &c. As these were not to be hurt till the sealing of God's servants; and as they were hurt under the vials, how can the vials be past, if the earth is not yet hurt?

Some of our friends will remember, that at the Conference here last spring, Bro. Miller declared, that rather than have the "Herald" go down, he would come down to Boston with a load of potatoes for its support; and, said he, "you will see me coming down with a load." We have looked with much interest for his coming, but it seems we shall not receive the potatoes. We have, however, something more substantial, if less bulky. We however fear that father Miller has done more than his share to aid us in our present necessities. But while we have such open-hearted, generous patrons as father Miller, the two Napiers, of Alabama, Bro. Parker and Greene, of Waterbury, Vt., Bro. Smith, of Cincinnati, Bro. Wood, of Westminster, Mass., Bro. Dickinson, Hamlin, and others, in this city, with others who have promptly responded to our appeal in our extremity, and others who are yet to speak, we have no fears but, by the help of God, the "Herald" will be sustained while needed, and our embarrassments relieved.

Exposition of Hosea 1st, 2nd, and 3d chaps.

I shall now only give some of the leading ideas contained in these three chapters. But on giving these suggestions, I trust to be able to open a train of thought which will lead the inquiring mind to a full understanding of the portion of Scripture before us. A city with its body politic, is in Scripture, symbolized by a woman. Read Ezek. chapters 16 and 23. Lamentations one and two. Also, various other portions of the Bible.

The inhabitants of that city, as individuals, rather than in their embodied character are her children, her people. Lam. 1:7, 15. Mat. 23:37. Gal. 4:25, 26.

The acts, therefore, of the body politic, are the acts of the woman or city. Trace the history of the world through the Bible, and it will be found that God has always regarded the body politic, the ruling powers as the palladium of national vice or virtue, and has never punished a city or nation till the ruling powers became corrupt and abominable. The penitence and reformation of the ruling powers has always been accepted as a national reformation.

FIRST CHAPTER.

This presents a series of symbolical representations. 1. The prophet's wife of whoredoms, represented Jerusalem, as described in Ezek. 16th and 23d chapters. The Lord represents her as his wife, the mother of his people, the Jews; yet she played the harlot.

2. The children of this wife represented the different classes and characters of the Jews. The names of her three children given by Divine order, were these, "Jezreel," which is being interpreted, "the seed of God." This was the prophet's own

son. "And bear him a son." Verse 3. The others were "children of whoredoms." Hosea 1: 2; and 2: 4. The name of the daughter was "Lo-Ruhamah," which signifies, "not having obtained mercy;" to teach that God "will no more have mercy on the house of Israel, but will utterly take them away." The third child was called "Lo-Ammi," that is, "not my people," "for ye" said the Lord, "are not my people, and I will not be your God." Part of the Jews are, therefore, the seed of God. Others of them are not his people, and he "will not," either now or in the resurrection, "be their God."

The name of the daughter, "Lo-Ruhamah," was prophetic of the national and not individual rejection from God's mercy, of the Jews. For he never withheld his mercy from any who sought him with believing penitence. "I," said Paul, "am an Israelite, of the seed of Abraham, and the tribe of Benjamin." "God hath not cast away HIS PEOPLE whom he foreknew." Rom. 11. The nation was to be rejected and go into captivity; both pious and profane shared alike the calamity. But God knew his own. The illustration is more perfect in Jer. 24th chapter; as exhibited in the two baskets of figs; the one "very good," and "the other very bad." The good figs represented those Jews who should go into captivity "for their good," and whom God promised to restore. The others, very bad, represented wicked Jews, including the reigning powers, Zedekiah's family, went for their hurt, never to return, but to be destroyed.

"Yet," said the Lord, verse 10, "the number of the children of Israel shall be as the sand of the sea which cannot be measured or numbered."—That is, "Jezreel," the seed of God, will constitute a multitude of children of Israel that cannot be numbered. "And it shall come to pass, in the place (Jerusalem) where it was said unto them, ye are not my people, there (after their conversion) shall they be called the sons of the living God." So the Jews converted on the day of Pentecost, &c., were called; but will be more especially thus denominated "when the Lord shall bring again the captivity of his people," in the resurrection.

Verse 11. "Then" when the great multitude of the children of Israel is made up, "shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the [earth] land; for great shall be the day of [the seed of God] Jezreel."

How strikingly alike is this passage and the 37th chapter of Ezekiel; both foretelling the resurrection of the people of God from the earth and the union of Judah and Israel under one head, in one place. And that head will be Christ the son of David, and heir to David's throne. He does not say great will be the day of the Jews in general; but "great will be the day of Jezreel" or the seed of God.

SECOND CHAPTER.

This chapter opens by calling on the pious Jews, "AMMI" that is, "my people," and "Ruhamah" or "she that hath obtained mercy," to plead with their mother on account of her whoredoms and wantonness; "for she" said the Lord, "is not my wife, neither am I her husband." Then follows charges, remonstrances, and threatenings. The desolation here threatened this woman and her "children of whoredoms," has come on Jerusalem and the Jewish nation. But the 16th verse looks forward to a day when the iniquity of Jerusalem shall be pardoned, and the Lord will "appear in his glory" "to build up Zion." In that day the vision of Isa. 54th chapter will be realized, and also of John in Rev. 21st chapter, when Jerusalem shall be the bride the Lamb's wife, and all her "children shall be taught of the Lord, and great shall be the peace of her children." "At that day saith the Lord, thou shalt call me ISH, that is, My husband, and shalt call me no more BAALI," that is, My lord. Verse 23d. "I will sow her unto me in the earth." There is a promise that the everlasting city, the New Jerusalem, will be established on this earth, in its restored, peaceful, and happy state, the

new earth. "And I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, My God."

This is certainly a most important passage, and deserves a careful investigation; and if a divine exposition of it has ever been given, by that we should abide. But such an explanation of both this and verse 10th of the first chapter has been made. It is thus: "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Osee, I will call them My people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called, the children of the living God." Rom. 9: 23-26.

What can be more distinct than this application of the text to both converted Jews and Gentiles—They are to constitute Jezreel, and also the innumerable multitude of the children of Israel. It is not my explanation, but the inspired Apostle's.

THIRD CHAPTER.

This chapter presents another significant transaction, designed to show the church that although Jerusalem and her children were disowned on account of her unfaithfulness, yet, harlot as she had been, the Lord still loved Zion, and awaited the day of restitution. "Go yet, love" (he does not say marry) "a woman beloved of her friend yet an adulteress, according to the love of the Lord to the children of Israel, who look to other Gods and love flagons of wine. So I brought her to me," &c. Verse 3. "I said unto her thou shalt ABIDE for me many days. Thou shalt not play the harlot, and thou shalt not be for another man; so will I also be for thee." It would seem from this account that they were to abide or wait many days before the marriage was to transpire; but yet they agreed to be faithful to each other during that period.—The thing signified is, that the Lord still loves Jerusalem as the metropolis of Christ's kingdom, and the pious Israelites, as much now, since the breaking and dispersion of the nation, as he did in the days of Israel's glory. And that in the appointed time "Zion shall be redeemed with judgment, and her converts by righteousness." The transaction is thus explained: Verses 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

Ever since the overthrow of Jerusalem by the Romans, the fourth verse has had its utmost fulfillment, in all its points. The city rejected, no king, prince, sacrifice, image, ephod, or teraphim, have been enjoyed by the nation. But the period of desolation is limited. "The times of the Gentiles."

"Afterward shall the children of Israel return"—[Who are the children of Israel who shall return? Answer. They are the same who have abode many days without a king, &c.; that is, without a distinct political and ecclesiastical organization, as a nation. They are the children of Israel foretold in chapter 1st verse 10th, as the sand of the sea. They shall return to Jerusalem, and the land of their fathers. But it is not all the Jews who shall return. "For they are not all Israel who are of Israel." Rom. 9: 6. That is, all who are born of Israel's flesh, are not Israel or Israelites. "The children of the flesh, these are not the children of God, but the children of promise are accounted for the seed." It is expressly declared of the Israel, Heb. 1: 10, "they shall be called the sons of the living God." Then none of the Jews are included in the promise, except such as are the seed of God. And they are to come up out of the earth. If therefore I should admit that the term "children of Is-

rael" belongs to none but Jews, all that can be claimed from the text, would be that all pious Jews of all ages shall return, and no others.—*God's people*—"and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." The "*fear of God*" is an expression designating a state of holiness. Job 28: 28. "The fear of the Lord, that is wisdom," &c. Prov 8: 13. "The fear of the Lord is, to HATE EVIL." Thus all God's saints will fear him to all eternity. "Seek," is a term which seems to indicate a careful pursuit of something. But does it here signify that at the second advent of Christ, unconverted Jews will seek God in the sense in which sinners now seek and obtain pardon? It does not, unless our Lord made a mistake when he addressed the Jews, Luke 13: 24-29. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, but shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." That they will seek, is true; but that they will find mercy, is not true. Does the passage then mean any more than is expressed in Ezek. 37: 21-23, where the entire and perfect salvation of Israel is foretold? Or more than Jer. 31: 31-34? Or yet again, may it not with great propriety refer to the penitence and faith by which both Jews and Gentiles have obtained God's mercy in all ages, and thus became heirs of the promised return, and everlasting inheritance?

My own conviction as to its meaning is, that it refers to the everlasting obedience and worship which the saints of all ages will render to their God and King.

I have thus given what I believe to be a true, but brief view of this important passage of Scripture. There are, however, thoughts merely glanced at in this communication which deserve a more full and extended examination; and which I may endeavor to present, if the Lord will, at a future day.

J. LITCH.

Perversion of Scripture.

No. III.

2 Cor. 3: 6, "*The letter killeth, but the spirit giveth life.*"

The above passage is frequently used in prayer and exhortation to convey the idea that the word killeth, but that the Spirit, the inspirer of the word, giveth life. This is obviously a perversion of the sacred text. The letter which killeth is the Old Covenant. The spirit which giveth life is the New Covenant. To perceive this, it will only be needful to examine the context, which reads as follows: "Forasmuch as ye are manifestly declared to be the Apostle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone [as the Old Covenant was], but in fleshy tables of the heart [as the New Covenant is. See Heb. 8: 8-11]. . . . Our sufficiency is of God, who also hath made us able ministers of the New Testament [Covenant]; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life [margin, quickeneth.] But if the ministration of death [the letter which killeth,] written and engraven in stones [the Old Covenant,] was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit [the New Covenant which giveth life] be

rather glorious? For if the ministration of condemnation [the letter or Old Covenant] be glory, much more doth the ministration of righteousness [the spirit or New Covenant] exceed in glory.—For even that which was made glorious [the letter] has no glory in this respect, by reason of the glory [the spirit] that excelleth. For if that which is done away [the Old Covenant] was glorious, much more that which remaineth [the New Covenant] is glorious," etc. Then let those who have perverted the passage in question pervert it no more.

THE TRUTH KEPT BACK.

No. IV.

John 4:14, "*The water that I shall give him shall be in him a well of water, springing up into everlasting life.*"

I recently listened to a sermon on the above text. Alas! there was no reference made to the hope of the gospel—the resurrection. Two questions arose in my mind to which the Bible furnishes ample reply.

FIRST. *What is the water which Jesus gives to those who ask him?* "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. Ver. 10. Collate this with John 7: 37-39. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Then it is added in a parenthesis, "But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Thus the living water which Jesus gives to those who believe, is the Spirit, or the Holy Ghost.

SECOND. *How does it spring up into everlasting life?* The following passages put together afford a sufficient answer. "The Spirit giveth life." (2 Cor. 3: 7.) "He that soweth to the Spirit, shall of the spirit reap life everlasting." (Gal. 6: 8.) "Being put to death in the flesh, but quickened by the Spirit." (1 Pet. 3: 18.) "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom 8: 11.) "Ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land." (Ezek. 37: 13, 14.) Thus the water which Jesus gives, springs up into everlasting life at the resurrection. The Spirit dwelling in the believing heart will produce an immortal or incorruptible body at the appearing and kingdom of Jesus Christ. How much there is in the Bible on the resurrection! How little in modern teaching!

R. H.

To a Christian Smoker.

[We cut the following from an exchange paper. It may be applicable to some who love the Lord's appearing.]

I was grieved that you persisted in smoking your cigar the other day after that you were kindly requested to desist. You could but have observed that others as well as myself were greatly annoyed by it. The distresses of sea-sickness (to which your indulgence in no small degree contributed) might (with this exception) have been endured with a Christian patience; but I ask you, was it not too bad for you, on that occasion, to loan the devil the use of that earthly, sensual (I don't say devilish) habit, to annoy and vex your brethren and sisters? So it appeared to me; and then the errand on which we were going,—to a camp-meeting! to secure holiness, and get souls converted! some of whom were standing near you, and gaining strength in sensuality from example. Though you contracted the habit by the advice of a physician, (the Lord enlighten all such physicians,) and now indulge it to "keep off the asthma," you admitted you were not then suffering from that complaint; but, even if you had been, on the principle that "better one suffer than many," you should have refrained till we had got on shore. It is with deep mortification that I

allude to the other excuse you named, namely, "the ministers smoke, and it is too good an example not to follow;" but, before you quote ministers, you should first be satisfied that in *this thing* they "follow Christ." Did the Savior smoke? I beg pardon for the almost profane allusion. Brother, I think you ought to pray for shame, if you have none; and when you again take your position on the prow of a vessel to fumigate and nauseate a breeze that is to supply a thousand persons with the breath of life, just repeat to yourself the following disinterested, pious strains: "As I would [if sea-sick like them] that they should do unto me, so do I unto them." By this "I know I have passed from death unto life, because I love the brethren." "I beseech you, brethren, by the mercies of God, that [like me] you present your bodies a living sacrifice," &c. "Follow me as I follow Christ: I do all things for the elect's sake." JUDE.

Assaults upon Divine Revelation.

At one period arose *Geology*, from the earth's depths, and entered into mortal combat with a revelation which, pillared on the evidence of history, has withstood the assault. At another time, from the attitudes of the upper firmament was *Astronomy* brought down, and arrayed in hostile attitude against the records of our faith, and that attack has also proved powerless as the former. Then from the *mysteries of the human spirit*, an attempt has been industriously made to educe some discovery of wondrous spell, by which to disenchant the world of its confidence in the gospel of Jesus Christ. From lecture rooms of *Anatomy*, the lessons of materialism have been inculcated, for the purpose of putting a mockery on all religion, and driving it if possible, from the face of the earth. But the thing purporting to be a science, has been made by those who associate the doctrines of *Phrenology* with their denial of the Christian revelation, as if there were any earthly connexion between the form of the human skull, and the truth or falsehood of our religion! The science of Theology has been made a sort of play ground for all manner of inroads in regard to human speculation; but it is not without a peculiar evidence of its own unassailable position, and beyond the reach of external violence. The hammer of the *Geologist* cannot break that demonstration—the telescope of the *Astronomer* cannot enable us to descry in it any character of falsehood—the knife of the *Anatomist* cannot find its way to the alleged rottenness which lies at its core—nor by a dissecting of *Metaphysics* can the *Mental Philosopher* probe his way to the secret of insufficiency, and make exposure to the world of the yet unknown flaw. All those sciences have cast their missiles at the stately fabric of our Christian philosophy and erudition, that they have dropped harmless and impotent at its base.—*Chalmers*.

Late from Jerusalem.

Dr. Hawes, of Hartford, Conn., has lately been to Jerusalem, and returned from there but little more than a year since. As some may be interested in learning the present condition of things there from an eye-witness, we subjoin the following extract:—

The country immediately around Jerusalem, especially to the west and north, is the most dreary, barren, and waste that I ever beheld. It seems overlaid with immense masses of rocks and stones, and with scarcely soil enough to allow anything to take root and grow. The city itself, once beyond a doubt the most magnificent and splendid on earth, now presents only a melancholy contrast to its former greatness and glory. You cannot walk about Zion, and go round about her, as of old, and tell the towers thereof, mark her bulwarks, and consider her palaces. The city is solitary and forlorn; forsaken of God, and evidently lying under his curse. All who have been at Jerusalem must have felt this. The inhabitants are few, and with the exception of the Turks—if indeed they are an exception—poor and oppressed, and extremely miserable. No suburbs, no surrounding busy population, none of the stir and activity of enterprising life is to be witnessed; but only one rude scene of melancholy waste, in the midst of which the ancient glory of Judea bows her widowed head in desolation. A few goats and sheep, straggling about the rocks which overhang the shattered remains of the village of Siloam; a few swarthy shepherds plying their listless occupation—with here and there a fierce, armed Bedouin, from the surrounding deserts and mountain fastnesses, and now and then a cowed monk, or wandering pilgrim, steal in upon the picture; and except it be the sound of the muezzin from the minarets, proclaiming the hour of prayer to the followers of the

false prophet, you may sit on the hill slopes, on either side, for an hour together, and not hear the vibration of a human voice from that spot which once echoed to the strains of sacred song, and royal triumph and national glory, and the busy din and tumult of 2,000,000 of people.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, NOV. 26, 1845.

The Affairs of this Office.

It is not our intention to refer to our own affairs every week; or to continually appeal to the sympathies of our brethren. If we were compelled thus to do, we should regard the concern as in a sinking condition, and as no longer called for. That which cannot be sustained but by a continued over-strained effort, is unworthy of being sustained at all.

But we do not regard this office as in a sinking condition; we regard it as capable of sustaining itself, when placed out of embarrassment. We however wish all our patrons to read the following.

Previous to the 7th month movement, there had been received of the first half of v. 8 a large proportion of the receipts for the vol. So that the office had on deposit Oct. 8th, 1844, \$1463 68. This we expected would more than defray the expenses of the remaining Nos. of the volume, and anticipated expending the balance in scattering light in the British empire. We however viewed that definite time in such a light, that we deemed it incumbent on us to expend the greater portion of the amount in scattering publications in reference to that period. We accordingly kept the press in continual operation, scattering papers to the four winds—to all who would receive them. We thus expended above \$1000, in addition to donations, for that object. But the New York office had nothing remaining, excepting books, &c., on hand. And the same was true of the other depositories.

In resuming the publication of the paper after the passing of the time, friends indebted to it had so exhausted their funds, that they could not well make remittances; funds which would naturally have flowed to this office, were diverted to other channels, by papers that arose and catered more for the vitiated appetite which then existed than we could; and numbers of individuals travelled in the country, and did their utmost to induce the discontinuance of the "Herald," and the substitution of those sheets which advocated a different line of policy,—the evil of which time has already demonstrated. This office also had to materially assist the other depositories. The result was, that instead of the balance on hand which belonged to our subscribers, who had paid for the entire volume, and on which we depended for the publication of the last half, we had not enough to complete the volume. We continued to struggle on, giving our notes to our paper-maker, printers, binders, &c.; but our embarrassments became greater, and we were obliged to suspend the "Watch" altogether, while the "Herald" was greatly crippled. Our first effort was to reduce the expenses of the office to the lowest possible amount,—having fewer hands perform more duties. Notwithstanding this, we were obliged to appeal to our friends for aid.

To this appeal there has been a kind and hearty response, and many have contributed much to our relief; for this they have our gratitude. We have also disposed of the greater part of our stereotype plates.

A word as to these plates. Previous to '43 we were much censured for getting the Advent works stereotyped, as showing little faith in the doctrine. And since the passing of the time, our possession of more than 2000 pounds weight of stereotyped plates, has been referred to as evidence of our riches.

We had our works stereotyped, because it costs no more to stereotype a work once, than it does to set the type twice. So that when two editions have been printed from the plates; they have cost no more than they would have cost without the plates; and in all subsequent editions, there is a saving of the type. They are also always ready to be printed from at any time, so that an edition can be got out at once. Of some of our works we have printed many editions, so that the office has been enabled to circulate a greater amount of publications for the same money than it otherwise could have done. As soon as the call for books ceased, the plates ceased to be of any value, excepting what they would sell for for type metal, at 8 cents a pound. We have accordingly sold to the type-founders nearly 2000 lbs. of them, reserving only those of a few of the most choice works. By this means we have farther lessened our embarrassments.

We want to tell our patrons how they can free us from embarrassment. In the first place, we want that all who are in any way indebted to this office should have their accounts balanced. We want that all who have any publications on hand, excepting the Harp, hymn books, and Shield, should send us an inventory of them, and we will credit them the amount; then we want such books scattered to all who will read them. We want all who are indebted to us for publications, who are unable to pay, should frankly state the fact, and we will balance their account. Will those who are able remit the balance?

In the second place, we want that all who are indebted to us for the "Herald" and "Watch," should make a prompt remittance of what is due. And if any are unable to pay for their paper, if they will simply inform us of that fact, we will mark their paper as paid to the end of the present volume; and if they are interested in it, and wish to receive it, we will still send it. If all our patrons will comply with these requests, it will relieve us from embarrassment; and it will settle all outstanding claims, without embarrassing any that are unable to pay.

In the third place, we have on hand a large amount of publications, which should be scattered, and which would awaken an interest; and any who wish for them shall have them, with or without money, at their option. Yes, we will sell, without money and without price, all our publications, excepting the Harp, Hymns, &c. Will brethren and sisters, who can circulate to advantage, come and receive the publications on hand? and all who are disposed to assist us in return, can do so.

We have something like one hundred full sets of the "Second Advent Library," which we could get bound in eight volumes, and afford for \$5 a sett, if we knew of any who would wish for them. Those wishing to assist us, might aid us by thus supplying themselves with a library. If we could have an assurance of thus disposing of them, we would get them bound; or, they can have them unbound, in regular Nos. at \$3.

We might also be materially assisted by the solicitation of new subscribers.

Now, brethren, just look at this. Send us all the subscribers you can; come and get all the publications you want, and pay what you please for them; all who can, send us all our dues for the paper and on account; and let all who cannot, say so, and have their accounts squared; and let those who have publications belonging to this office give them away, and be credited for the amount. That would give us all the assistance we need. It now remains for the brethren to say if they will do it. If, in the providence of God we cannot recover from our embarrassments, we shall consider it an indication that the publication of the "Herald" is no longer needed; and we shall at any time as cheerfully discontinue its publication, when duty calls, as we did that of the "Watch."

J. V. HIMES.

Prof. Bush.

We have received from this gentleman the first four Nos. of the "Swedenborg Library," edited by himself—he being now fully committed to the system of Swedenborg. But who is Swedenborg? and what is Swedenborginism? In answering these and similar questions, respecting views in which we have no confidence, we wish to show the same fairness that we demand our opponents shall show respecting our views. We will therefore let Prof. Bush answer the question, who Swedenborg is. Emanuel Swedenborg flourished in Sweden about a century ago, and claimed to be taught by the Lord, and to have conversational intercourse with angels and departed spirits respecting divine things. Says Prof. Bush:—

"In the person of the demented Swedish seer stands revealed, not only one of the purest and holiest men that ever graced the Christian name, but one of the sublimest geniuses that ever adorned the annals of science—a worthy compeer of Newton, of Bacon, of Leibnitz, of Laplace, of Cuvier—a man of the most stupendous attainments in every sphere of knowledge—of analytic perspicacity never surpassed—of a power of generalization to which which the world has not seen a superior—whose writings have created a new era in physiological research—who is *par excellence* the philosopher of *ends and causes*—who solved with equal ease the problems of Fluxions, of Physiology, of Anatomy, of Chemistry, of Metallurgy, of Mechanics, and of Finance—whose intellectual sports were the Differential Calculus, the Ascertainment of the Longitude, the Motion and Position of the Planets, the Application of Geometry to Chemistry and Physics, the Construction of Ships, Docks, and Dykes, the Invention of Stoves, and the Depreciations and Rise of the Swedish Currency—and finally who is beginning to receive the honors of the true paternity of the Kantian Philosophy, of the Atomic Theory of Boscovich and Dalton, of the Nebular Hypothesis in Astronomy, and of many of the grandest discoveries of Anatomical Science of more modern times."

While we are willing to concede to Swedenborg as having possessed a rare mental *acumen*, a profound knowledge of mathematics, and singularly conversant with the natural sciences, and deeply skilled in metaphysical subtleties and abstractions; and while we refuse not to award him a just meed of praise for many rich qualities of the heart, we are not at all disposed to regard his theological system as entitled to the same concessions. We think we discover in the Professor's eulogy the partialities of an enthusiastic follower of the "Swedish seer." Swedenborg says of himself:—

"I can sacredly and solemnly declare, that the Lord Himself has been seen of me, and that he has sent me to do what I do, and for such purpose has opened the interior part of my soul, which is my spirit, so that I can see what is in the Spiritual World, and those that are therein; and this privilege has now been continued to me for twenty-two years."

To answer in full what Swedenborginism is, we should have to present some thirty large volumes, in which his writings are comprised. He, however, as we understand it, taught a hidden and spiritual sense in the language of Scripture, so that what all Christians regard as narrative and historical, like the first eleven chapters of Genesis, he regarded as allegorical. He thus makes the Mosaic account of the creation, of the flood, &c., merely allegorical, conveying in that language spiritual truths, the true meaning of which he claims was taught him by the Lord, and by the inhabitants of the spiritual world. He also claims that the resurrection is at death. Says Swedenborg:—

"All the spirits, as many as I have seen, which are thousands and thousands, have been seen by me altogether as men, and some of them have said, that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern that mankind are in such ignorance of their state after death, and that they think so vainly and emptily concerning the soul, and that most persons who have thought more deeply on the subject, have made the soul into somewhat as it were a subtle aerial, which idea must needs lead into that insane error, that it is dissipated after death."

When we say that Prof. Bush is fully committed to the views of Swedenborg, we are sustained by the following. Says Prof. Bush:—

"Upon the most rigid inquiry, I am satisfied that Swedenborg's system is true. When candidly surveyed, it answers all the demands of my intellect and my heart. It commends itself to my best reason as given of God and worthy of all acceptance; and so believing, I dare not confer with flesh and blood. If Swedenborg has uttered the truth relative to the spiritual world, it is because God enabled him to do it."

Prof. Bush rests Swedenborg's claims upon the ground, that he could not be an impostor, nor insane; and that consequently his revelations must be true. We cannot see that this follows. From what little we have seen of the writings of Swedenborg, we should conclude that he was, at times, in a highly mesmeric state, and that his revelations are not dissimilar from those of other clairvoyants. We regard many of his revelations as directly contradictory to the Scriptures; and we very much regret that Prof. Bush should lend his reputation for their promulgation.

Prof. Bush understands that Swedenborg disproves our expectations of the nature of the Advent. But Swedenborg denies that he had any revelations of the future. He says:—

"I have had various converse with the angels concerning the state of the Church hereafter. They said that things to come they know not, for that the knowledge of things to come belongs to the Lord alone."

These views are making considerable progress, and we may feel compelled to come out more laboriously, and show that the position is not tenable.

"A Little Leaven Leaveneth the Whole Lump."

This is true both of good and evil influences. When error springs up, it may be at first only perceptible, like a little moisture on the damp ground. It commences like a gentle perspiration; it slowly accumulates and progresses, until a little pool is formed, in which an infant might wet its tiny foot; it slowly moves on, accumulates, and winds its way along, the fresh soil giving way before it, a little gully is formed, the earth begins to be undermined, its power accumulates, it sweeps on, it becomes resistless in its course, and deluges the country, washing away and depositing sand and rocks over an extended surface.

So, on the other hand, is the progress of truth. It is like a little spring bubbling up on the mountain-top, forming a gentle rill, uniting its waters with other streams, till it forms a mighty river, on whose bosom many a noble merchantman is wafted, freighted with merchandize.

We are not, therefore, to withhold our influence for good because it is small. In the morning we are to sow the seed, and in the evening we are not to withhold our hand, for we cannot tell whether this will prosper or that. We are to do all the little good we can, and leave the event with God. To do good, we must put ourselves in the way of doing good, and not be shut up within ourselves. Salt cannot season what it does not come in contact with. Those whom we would benefit, we must approach in Christian wisdom and love. A light under a bushel will not enlighten those around. If we cannot present truth in a lump, let us mix it as a woman does her leaven, and spices, and sugar, in her dough, until the whole lump is impregnated with it. Many drops make an ocean, and a continual dropping will wear away stones. Our duty, therefore, is, to be diligent in the presentation of truth, in all the love and wisdom God may give us—doing our duty, and leaving the event with Him.

FAITH.—The righteousness of Abraham consisted in the fact, that he believed God. That was counted to him for righteousness. His faith enabled him to hope against hope. He staggered not at the promise of God through unbelief, but was strong in the faith,

giving glory to God. To be righteous, we must have such faith as Abraham had. If we thus believe God, it will be counted to us for righteousness.

ORDER.—God is not the author of confusion, but of peace or order, as in all the churches of the saints. Some have great fears of order and sobriety, and so, to escape the Scylla of formality, they rush on the Charybdis of fanaticism and anarchy. Such, to be consistent, should take out the main-spring of their watches, and the pendulum of their clocks, that none of the wheels many have any control. But God is a God of perfect order, as all his works testify.

PRAYER.—How unlike many modern prayers are those offered by holy men of old, and recorded in the Scriptures. To prevail with God, there must be offered the fervent prayer of the righteous man, which availeth much. The saints of God must pray in the Holy Ghost.

In reading the Scriptures, we are to understand that what God says to his saints is not addressed to all mankind. Overlooking this, some have mistaken the promises to the children of God, as being sure to sinners also. This mistake is the foundation of Universalism.

SANCTIFICATION.—If we would be sanctified, we must be sanctified by the truth. The word of God is the truth that sanctifies. In rejecting any portion of this, or living in sin, we cannot be sanctified.

If God, in days past, destroyed those that believed not, how can we escape if we reject the salvation of God. In the wilderness God slew those who would turn back into Egypt, and the angels that kept not their first estate are reserved in everlasting chains of darkness unto the judgment of the great day. These things were written for an ensample to us, and for an admonition to us, that we fall not away, but contend earnestly for the faith once delivered to the saints.

IDLENESS will eat into one's bones like a canker. Let every man occupy every moment, in view of his responsibilities. Spend no time in idleness. If you have nothing to do, or are disinclined to spend your own time to the best advantage, do not prevent others from so doing by trespassing on their time. Time is precious.

There are people in the world who cannot conceive how any can be induced to perform a disinterested action. Judging by themselves, they really suppose all men, like themselves, are actuated by sinister motives. We are not, therefore, surprised that so many slanderous reports, and uncharitable surmises, should be circulated respecting "Millerites." Those who thus judge, we suppose, cannot help it. They should, however, have common sense enough not to expose themselves by thus judging.

"THE SEA AND WAVES ROARING."—A gentleman from Truro, on Cape Cod, informs us that in that single town, there are 128 widows, whose husbands, mostly, have perished at sea. There are 40 in one school district.

Edward Irving.

This extraordinary man was the first who preached the doctrine of the Advent in England. While he pursued a judicious course, his influence was great. But he subsequently embraced many fanciful views respecting the restoration of the gifts to the church, &c., which almost ruined the effects of his previous labors. We shall do well to avoid the rock on which he foundered.

He was a highly-gifted mind. We find in the Protestant "Unionist" an article from his pen on

"The True Use of Knowledge," which they call "one of the terse and eloquent productions of this extraordinary man," and which they present to their readers "by way of an intellectual treat." We have obtained the most of his writings, from which we may make some extracts. The "Unionist" says of him:

He was one of the select few, gifted with that rare endowment which we call genius. For many years in London, he attracted universal attention as a preacher. The greatest intellects of the age crowded to hear him. Royalty and nobility, the high and the low, and men of all sects, were drawn together by the fascination of his eloquence. He was remarkable for the eccentricities of genius. In the pulpit, his tall, thin figure, his dark, flashing eye, and extraordinary gesticulations, heightened the sublimity of his brilliant eloquence, and stamped him as one of the greatest orators of the age. It was said of him, that no man in London at all approached him in those astonishing flashes, and overpowering bursts of eloquence and reasoning, which usually characterized his sermons. His disquisitions on the prophecies have also given him a wide reputation as a Biblical expounder. The obscurity which in the end clothed his intellect, and the insane wanderings of his latter years, have imparted a melancholy interest to his history, and deeply affected the admirers of this child of genius.

Dignified.

We cut the following from the New York "Courier and Enquirer" of Oct. 20. That paper is edited by that notorious braggadocio, James Watson Webb, who was shot in his calf, by T. F. Marshall, of Kentucky, in a duel, and was sentenced to the Sing-Sing State prison; but through the mistaken clemency of Gov. Seward, he is now a pardoned convict. He has recently become quite zealous for the purity of the Prelacy, and to manifest his fervent piety, would no doubt still be willing to use the pistol, or cow-hide, provided it was with one whom he *knew* to be conscientiously opposed to the use of such weapons. He is just such a man as we should suppose would write just such an article.

Joshua Hines, first Lieutenant to old Miller, the World Burner, is still in full feather, and carrying on the Millerite business upon an improved basis, in the State of Maine, having lately held a notable Camp-meeting in the town of China, in that State, holding forth occasionally in the Universalist chapel. He has now got a new string to his bow, and will be able to play upon that, with greater effect, no doubt, for a year or two. He has postponed the mighty catastrophe, and the world is to wag as usual till the year 1847, when it will go to perdition without further adjournment. He tells his disciples that the Chronologers have blundered in their calculations, and that the true time of the final destruction of all sublunary and substellar things must be carried forward to the year mentioned already. That is the utmost limit, and beyond that period there is no sort of chance for anybody but Miller and his Men. The world must go then, rain or shine.

Rome.

Rogers, the poet, speaking of the Roman Pontiffs, refers to the predictions of their rise, and says:—

"Ere they came,
Their shadows, stretching far and wide, were known;
And two, that looked beyond the visible sphere,
Gave notice of their coming—he who saw
The Apocalypse; and he of elder time,
Who in an awful vision of the night,
Saw the four kingdoms. Distant as they were,
Well might these holy men be filled with fear."

We have no apology to offer for inserting the following caustic paragraph:—

Rev. Elon Galusha.—This gentleman, formerly one of the principal ministers of the Baptist denomination and a zealous abolitionist, fell into the notions of Millerism in regard to the end of the world. We see by the papers that he has recently been excommunicated by the church. Whether it is for any charge affecting his moral character, we have not learned, but suppose it is only for the "heresy" of Millerism—that being, in the ecclesiastical code, a much more heinous offence than slaveholding, or woman-whipping, or baby-stealing.—*Emancipator.*

Correspondence.

LETTER FROM BRO. J. M. BUCK.

Dear Bro. Himes:—Being a German by birth, I felt for my kinsmen after the flesh, and started to publish the blessed truth in the German language. My first labors were in Pennsylvania, and I hope were not in vain in the Lord. I afterwards visited Ohio, where I preached a number of times in the German language. Sometimes the churches would be opened to me, and at other places I would preach in the street, and I hope with some success; for there I could get larger congregations. I visited Buffalo, where I preached twice in the German language; thence I went to Canada, and attended a camp meeting, where we had a precious time. I then returned back to Ohio, and visited Cincinnati. I there preached to my brethren after the flesh, in the German language, but had strong opposition from a priest of the Lutheran order, and I fear my labors were nearly lost on them; one soul, however, I believe, embraced the truth. I then took a journey of four weeks, following up the German settlements in Indiana, and preaching to them of the speedy coming of my Lord. At one settlement there was a Lutheran minister, who had labored a week without effect. I introduced myself as a preacher to him, and he asked for my license, which I showed him. He then requested me to speak to his people. The Lord blessed the truth. When I was done I requested those to come forward who felt anxious to seek the Lord. Two precious souls came and requested prayers of the people. But the enemies of all righteousness actually tore my coat off my back, and offered others insults. Thus I lost the coat sister Severance, of Cleveland, gave me. I stopped at a private house, some twenty miles from this place. The inmates were Germans, Lutheran by profession. While telling them of the coming Savior, they grappled me, and threw me out of the house. Friendless and penniless, I journeyed onward, having done nearly all my travelling on foot. Amidst all these privations, I have the satisfaction of having given my German brethren the warning voice, and entreated them with tears to prepare to meet the coming Judge. Like a poor pilgrim, I journeyed on, half discouraged, half starved, and half sick, by constant travelling, and preaching in the open air; and when I arrived at Perrysburg I was taken with the fever, where I lay four weeks. When I recovered I preached to the brethren. It is with gratitude I remember the kindness of sister Covey, at whose house I lay sick. I am now at Lower Sandusky, quite feeble in health, staying at Bro. Sharp's. The brethren in this place are quite strong in faith. I would exhort the brethren that they be not turned away from the hope of the gospel; but try to cultivate the spirit of the early Christians, that we may be able to say that we are all one in Christ Jesus. My business is to preach repentance until Christ comes, if by any means I may save some; for I believe that God still owes the truth, when preached in the Spirit, to the saving of souls.

Yours, still looking for the speedy coming of the Lord,
JOHN M. BUCK.

P.S. I hope by these few lines that Bro. Gates, who baptized me last year, will see where I am, and what I have been doing. I am now on my way back to Baltimore.

Lower Sandusky (O.), Nov. 1, 1845.

LETTER FROM BRO. A. GRAY, JR.

Dear Bro.:—It may be encouraging to you to learn that, notwithstanding all the storms that have beat upon those that have looked for and loved the appearing of our Lord, there are a few here who still pray, "Thy kingdom come." Though the affairs of life sometimes so much engross our minds, that we can hardly pray, "Come, Lord Jesus, come quickly," yet we feel that we have here no abiding place, but seek a city. We have no particular point of time in view; but we have most precious promises, which, with what light we have on time, have begotten in us the assurance that his coming is very "nigh, even at the door." We are not without trials, and only ask God to sanctify us, and make us a peculiar people, zealous of good works, fully fit and prepared us for that kingdom which shall never have an end. We have had little ministerial help the past summer; and being scattered, but few have been able to meet together. We have a weekly meeting, and in the fear of the Lord speak often one to another. The Lord has heard and comforted us; blessed, for evermore, be the name of the Lord.

The labors of Bro. O. R. Fassett were singularly blessed in this vicinity; and we believe that many

through his instrumentality did pass from "death unto life." Yet many of them have got "on the enchanted ground," and are anxiously wishing that Bro. Fassett would again come and break to them the bread of life. Will you, for us, request Bro. F. to visit us! We would not confine our invitation to Bro. F., but we always love to have the company of our brethren.

Soon may we, with all the dear children, eat bread in his kingdom; which may He grant, for his Son's sake.
A GRAY, JR.

Lewiston (N. Y.), Oct. 27, 1845.

[We would call the attention of Bro. Fassett to the above request.—Eds.]

LETTER FROM BRO. R. VAN HORN.

Dear Bro. Himes:—I enclose one dollar for the continuation of the "Herald." I have been a subscriber for your paper for the last three years, and I make no calculations on abandoning it in this hour of trial and temptation. I am one of the generation that lived in the days of the darkening of the sun, and I hope to be one that will live to see the Sun of Righteousness arise, with healing in his wings, upon all those that fear his name. The Lord is very good to us here in raising us up a shepherd, Bro. R. E. Ladd, who, under the Chief Shepherd and Bishop of our souls, is feeding the little flock, by bringing out of the treasury of the Lord things new and old. Our meetings of late have been very interesting. Prodigals are returning, angels are rejoicing, and the saints are saying, "Not unto us, not unto us, but unto thy name be all the glory."

Yours in the faith of a speedy redemption,
R. VAN HORN.

Cabotville (Mass.), Nov. 5, 1845.

[For the Advent Herald.]

Ah! thou art gone, my sister dear,
In death's cold chambers now to dwell;
My troubled soul, O cease thy tears,
Soon, soon again all will be well;—
Soon to the dead the Lord will say,
"Arise! come forth—immortal be:
Into my rest come, come away,
And with me dwell eternally."

My brother, too, I then shall meet,
Who now sleeps in the silent tomb;
Then all the ransomed I shall greet,
On Canaan's joyful banks—my home.
Then toward the mark, my soul, press on,
Your Lord will soon make all things new,
And praise the Father and the Son,
For all that's kept in store for you.

Then parents who, with heavy heart,
Have laid their offspring in the grave,
Will meet them, never more to part—
But with them, then, are ever saved.
Ye weary ones, be glad and sing,
For soon you'll have your promised rest,
When all on earth renewed will ring
With songs and praises of the blest.

Troy (N. Y.), Oct. 30, 1845.

H. B.

LETTER FROM NOVA SCOTIA.

Dear Bro. Himes:—We as Adventists in this corner, not within the happy circuit of your touring, separated by a dreary waste of water, that seems like a broad Atlantic, impassable to us, can only sigh, and cast our eye towards our far-distant brethren of like precious faith. Though so distant, we find ourselves, state, and wants described in many of the letters in your valuable paper, and find ourselves coming under the head of those who are faint, yet pursuing, and no one to preach to us. We endeavor to encourage each other by meeting on the Sabbath and week day evenings to strengthen the things that remain that are ready to perish—seeing the necessity of entire consecration, and being preserved blameless till the Master appear; and also to avoid the danger of some who are unconsciously falling asleep, losing all interest for the appearing of our great Deliverer. We are all unanimous in the desire, that the Lord would direct some one of the devoted brethren to help us, ere our ranks get thinned. It is said by the brethren here, that Bro. Himes should be informed of our state, that perhaps he might induce some one to come who is able to teach, &c., and whose heart is burning with love of souls. Such an one, who is instructed in the kingdom, and could endure hardness, will surely be something to hear by us feeble souls, who need such help as the Lord may send, in order that we may get ready for the judgment. We are surely like sheep having no

shepherd. It is a sad thing, that not one of what is termed the ministry of Nova Scotia is proclaiming the speedy coming of the Lord.

P. M. SHAW.
Nova Scotia (N. B.), Aug. 9, 1845.

LETTER FROM BRO. S. SANBORN.

Bro. Himes:—The Lord has a small church in this place, well united, and laboring for the rest that remains for the people of God. We have never been troubled with any of those distracting opinions that have made such ravages in other places. We have had several conferences in this section—two in Meredith, where the brethren are well united, and strong in the faith of the gospel, giving glory to God, and one in this place. We had one at Tuftonborough, where the brethren have been strong in the view that the Bridegroom had come. I need not say what the effect has been; they begin to see the error. We also had one at Gilford, which was a refreshing time.

I read in the "Herald" of Oct. 29, in an article signed by I. R. Gates and L. Osler, that at a certain meeting which they held in company with Bro. Stinson, that Bro. S. officiated in uniting together eleven brethren and sisters, according to apostolic usage; and that three more were added the same evening. Now I wish these brethren to give me through the "Herald" some light on this subject. First, what the Apostles did when they united brethren and sisters together. Second, what they said; and third, how and by whom they were added. So far as these brethren will give me a "thus saith the Lord," I will go with them.

Yours, not having received the promise, but believing it very nigh, even at the doors.

T. SANBORN.

Eaton (N. H.), Nov. 7, 1845.

LETTER FROM BRO. E. BELLOWES.

Bro. Himes:—The protracted meeting recently held with the church in this place was one of great interest. The Holy Spirit was manifest in mighty power.—We had a good gathering of the brethren from the different neighborhoods, and from the citizens of our village; inasmuch that the tabernacle was filled to overflowing on the Sabbath. Bro. Cole was with us during the meetings, and his coming was like that of Titus. He preached the word with mighty power, and we trust to good effect on the hearts of some.—One sister of the Baptist church came out strong in the faith of soon seeing Jesus. She says she has strove for a year against the convictions of the truth, but could not any longer. How astonishing it is to see the change manifested in her. Her heart is now full.

Yours in the blessed hope,
E. BELLOWES.

North Scituate (R. I.), Nov. 10, 1845.

Important from England.

LETTER FROM BRO. WM. BURGESS.

My dear Bro. Himes:—I have had a strong desire for more than twelve months past to send a few lines to you, to inform you of the prospects of the Second Advent cause in England, but I have been prevented by the strong expectation of seeing the Lord, and meeting his people in his blessed and everlasting kingdom, where we shall converse freely with each other from every age and clime. While contemplating this glorious meeting, I have almost imagined myself in your company, surrounded by Bro. Miller, Litch, Hutchinson, and other dear brethren, who have borne their testimony to a wicked world, and a sleeping church, "Behold the Bridegroom cometh, go ye out to meet him." Many of us in this country have been looking with great anxiety for the Lord this month; but we are disappointed in our hopes: yet we have not lost one argument on the point of time. On this ground our foundation is immovable. Almighty God has revealed definite time in the Bible. Dan. 8: 14; 12: 12, 13. 1 Pet. 1: 10-13. God has not only revealed the time, but says, at the time appointed the end shall be. Dan 8: 9. And as sure as Christ declared the time fulfilled, (Mark 1: 14, 15) when he was 30 years of age, (Luke 3: 21-23) so assuredly will he come—establish his kingdom at the close of the 2300 days or years. If the seven weeks and sixty-two weeks, or 483 years were fulfilled at Christ's baptism, the balance of the vis-

ion, 1817, must end in 1847; but as there are four years dispute with chronologists as to the year of Christ's birth, Bro. Miller and others were right in taking the first date, and declaring their belief in the Lord's coming about 1843. But as two of these doubtful points are past, our faith therefore as to the time is strengthened. For it is certain that there cannot be above one or two years at the furthest, and I am thankful that I heard the Cry 1843. And were there no definite time in the Bible, it is our duty to be daily watching, (Isa. 25:9. 1 Thess. 1:10) and daily looking (Titus 2:13) for our Lord, and loving his appearing. I will now inform you of the state of the cause in this country in as few words as I can. Bro. Barker has visited a great number of the large towns. He spent about three months in London. The last few months he has spent in Norwich and its neighborhood. He has had some books printed which I hope have done much good. Our friends in Leeds have had a great number of tracts printed, and a new edition of Bro. Hawley's sermon, which he preached in the Tabernacle at Boston. Bro. Turton presented me with 300 copies. This Sermon is doing great good. Our friends there will be glad of a few papers addressed "Messrs. Grimshaw and Turton, No. 11 Victoria Road, Leeds, Yorkshire." Bro. Mickelwood has been stationary at Nottingham for more than twelve months. In that time he has baptized above 300 who professed the faith. He has published a great number of papers, called "The Midnight Cry." I am sorry to say, it is discontinued for the want of funds. He is trying to get some subscribers to recommence it. Bro. Routon left us in June last to sail for New York. If you know his address, be pleased to send it me.

Bro. Winter has travelled much, and scattered many thousands of tracts and books over the country, in connection with Mr. Tanner's family who have spent 2 or £300 in re-printing the American books and papers. Eternity alone can tell the amount of good done thereby. I received a letter from Bro. Winter this week. He has given a course of twelve Lectures in Brighton, to a great assemblage of persons. He wishes all the brethren to meet for the purpose of holding a conference, which we hope to do, either in Exeter, or Devonport on the 1st of December. Bro. and Sister Lloyd are living at Tulse Hill, Brixton Surry. They were much disappointed at not seeing the Lord. They did as much, and even more than they were able, to spread the truth. They still love the appearing of the Lord.

After brother Routon left me at Watford, I travelled with brother Winter for some time. Then I staid at Luton for three months, and lectured in that and the neighboring towns. I then met with the Rev. Wm. Pyne, Rector of Willian, near Kitching, Hertfordshire. He dates the 2300 days, 453 B. C., and says: "The Lord will come in 1847." He treated me with great kindness. I heard him preach two powerful sermons. In one, he said, "Men may scoff; but Christ will soon be here." I met with a great man in Bedford—the Rev. T. R. Matthews. He commenced preaching the Second Advent Doctrine about 7 years since, and in that time, he had baptized 1700 believers by immersion. He had a large church in Bedford who deeply lament his loss.—He fell asleep in September last. The Rev. Mr. Hutton, of Woburn, has several of the American books;—he informed me that there are about seven hundred Ministers of the Church of England in this country, who are preaching this doctrine. I thought more good would result from travelling from place to place, than remaining in one county; so, I travelled to Bristol and met brother Dealtry, who has labored hard there for twelve months, and baptized between two and three hundred professed believers. He rented a large chapel, and rather involved himself; he had also to endure in that city much, both by evil report as well as persecution—although he is as worthy a brother as I have ever met with, whose heart and hand are in the work. We have travelled together for the last three months, and the

Lord has greatly blessed our labors. As a specimen of this, I have sent you one of the papers printed by those who do not hold with us. I am now sixty miles from Devonport—and to my surprise, the other day, I found a man had been in this town (Devonport) selling them—and, I am informed there are men employed to sell them all over the country, to keep the people's mind in peace; but, I am persuaded they will prove more beneficial than otherwise.

And now, my dear brethren, I have one great favor to ask—"Cannot brothers Himes, Miller, Litch and Hutchinson, pay us a visit, as their presence is anxiously desired by all Second Advent believers?"

The people in this country are anxious for American books. I think many could be disposed of. The people are perishing for the lack of the true knowledge of the Advent.

This day's post has brought me an account of the printing of 20,000 "Voice of Warning," and it is our intention soon to visit Cornwall and scatter them over that country.

And now, my dear brethren, I have given you an account of our labors for the year past—and what, God willing, we intend doing for the future, again expressing an earnest hope of your assistance. I have only to conclude, with kindest love and affection to all brothers and sisters in your land, who are looking for the blessed hope and glorious appearing of the Great God and our Saviour, and accept the same, in behalf of all Advent believers in this Kingdom, and from your very affectionate brother in gospel bonds,

WM. BURGESS.

Devonshire, (Eng.) Oct. 31, 1845.

REMARKS.

In relation to a visit to England, we hardly know what to say. Bro. Miller is not able to perform the journey, Bro. Hutchinson has a press of duties in his Canada field, and Bro. Litch is confined at present to his charge in Philadelphia. As to ourself, we have such a press of duties at home, and abroad, that we are perplexed to know what course to take first. Bro. Litch thought to accompany us next spring, in case Providence should open the way for our visit. But we have had only a few moments to reflect upon this late urgent request before going to press. We shall give it due attention, and try to do the will of God in this matter.

We are glad to hear from our brethren across the water. And we now request that they will write us often, and give us all the interesting facts relating to the cause among them, and also of the signs of the times, relating to the speedy coming of the Lord.

We will comply with their request for books, and send them any quantity they want gratuitously, if they will distribute them.

We are glad to find, that though our brethren were disappointed, yet they were not cast down, nor discouraged. We hope they will still cling to the sure word of prophecy. The Lord is at hand, and will speedily come. Let all be watchful, and at their posts of duty, in prayer, and holy living. Then we may expect to find acceptance, and "not be ashamed before him at his coming."

Movement in England.

The following is the article alluded to above. It is written by one who has no faith in the doctrine as taught; yet it is in a very candid spirit:

The End of the World!

A most extraordinary and unparalleled sensation has been created in Plymouth and Devonport during the past week, by the advent of two gentlemen in the character of prophets, Messrs. Dealtry and Burgess, who have not hesitated to announce their full belief in the second coming of Christ in this present month of Oct. [1.] These gentlemen have visited Bristol, Exeter, Taunton, and other places, everywhere proclaiming the same tidings.

This has been exaggerated into a prediction of the "End of the World," and many simple and ignorant people have been thrown into a state of great alarm and agitation; some entirely neglecting their customary occupations, others selling off their property for anything they can get, and all looking forward with intense anxiety for the coming to pass of the important event announced. [2.] It is to dissipate this illusion, and restore the minds of Her Majesty's lieges to their wonted propriety, as well as for the information of those who have not heard Messrs. D. and B. that the following correct statement of the affair is published:—

These predictions have been given in a series of Lectures, delivered at Central Hall, Plymouth, and at Mr. Heydon's Rooms, Devonport. The Lectures have been chiefly on the book of Daniel, a book full of mysterious and all but inexplicable enigmas, which, as well as those contained in the book of Revelation, have baffled the efforts of the wisest and most learned men in all ages to unravel, and which, we fear, it is not given to Messrs. D. and B. to enlighten us on to the extent they seem to think themselves capable. Be this as it may, Mr. Dealtry does not hesitate, from an obscure period, mentioned in Daniel of 2300 days, to deduce calculations which he terminates in the second advent of our Lord on the tenth of this present month of October. To follow him through his forced interpreting of this period would be tedious and unnecessary; suffice it to say, that his premises are uncertain, and his conclusion little better than a guess. Some have not scrupled to brand Mr. D. as a scheming impostor; we do not, ourselves, believe this of him; we heard four of his Lectures, and were highly gratified with his piety, learning, eloquence, and fervor. His explanation of the heterogeneously compounded image, seen by Nebuchadnezzar in a dream, was clear and satisfactory. He was attended at each Lecture by crowded assemblies, who listened with profound interest and attention to his remarks. His Lectures were illustrated by a rude diagram, or drawing, representing Nebuchadnezzar's image, the four beasts seen by Daniel in a vision, &c. It was remarked by some of Mr. Dealtry's hearers, that he had stated many important truths, and afforded much valuable information. To conclude,—we believe him to be a person who has suffered his enthusiasm to outstrip his judgment; and though he may have a perfect confidence in the correctness of his own hypothesis, we are all but certain he is interior as to his prediction; and mistaken in his views on Baptism.* He is evidently a man of powerful talents, and we regret that they are not rendered more available for the important and exciting work he has undertaken, by a more prudent and cautious mode of proceeding.

On Friday evening last, Mr. Spry encountered Mr. Dealtry at the Town Hall, in Devonport, on the subject of the 2,300 years of Daniel: we understand the argument ended in the total defeat of Mr. Spry.

* Mr. D. advocates adult Baptism; and insists on the necessity of a total immersion of a proselyte, or believing penitent.

Note 1.—It will be seen by this that a similar movement has occurred among our brethren in England the past month, as occurred among ourselves in this country the last year. Like ourselves, they have also been disappointed; further proving that "of that day and hour knoweth no man." We are warranted in proclaiming it nigh, even at the door: but further than this, with our present knowledge, we may not go.—We sincerely sympathize with our brethren in their painful disappointment.

Note 2.—These interruptions of business, neglecting customary duties, &c., though done from honest convictions of duty, have always been fraught with much evil. We have always discountenanced this practice, and only in one instance have we ever suspended our business, and that was a few days before the seventh month of last year. But on the passing of the time, we saw our error, and proceeded to our work again, which we hope to continue until the Lord shall come. We think our brethren will do well to consider these matters, and while we wait for the Son of God from heaven, each to continue faithful in his lawful calling, and break no connexions or relation in life, except it be a sinful one. We should also make a wise and economical use of the goods that our master has given us, to advance his cause.

Foreign News.

The Royal Mail Steam-ship "Britannia," Capt. John Hewett, arrived at this port on the 20th, from Liverpool, having made her passage in about 16 days, including the detention at Halifax. The news is unusually interesting and important.

The failure of the potato crop in Ireland, the deficient harvest in England, the high price of provisions, and the threatened famine amongst the lower classes, have prompted Sir Robert Peel to hold three Cabinet Councils, for the purpose of devising some measures for the relief of the country.

The Religious Movement in Germany.—The following is an extract of a letter, dated Frankfort, Oct. 18:—"The election of the Legislature here for 1846 has been generally influenced by the state of the feelings of the people relative to the religious question.—The Legislative body consists of 75 persons, and these elect 45 deputies. On this occasion, out of the 75 electors chosen, 24 belong to the German Catholic Church. Of the 45 deputies, only two belong to the R. C. Church, and four to the G. C. Church. An attempt was made to exclude the Roman Catholics altogether from the Legislature. Great apprehensions are entertained here that the religious commotion is about to assume a political character, and that under the pretence of forming congregations of the followers of Ronge, 'Young Germany' and 'Young Europe' societies are about to be organized."

The War in the Caucasus.—By advices from Constantinople, we learn that several officers of the army of the Caucasus have arrived at Odessa, and the causes of the defeats experienced by the army of Count Woronzow begin to be seen more clearly. The easy passage by which the count reached Dargo, was but a scheme of Schamyl, to draw him into the interior of the country. The Russian General was so improvident that he neither secured his communications, nor provided sufficiently for the provisioning of his army. When he had once reached Dargo he saw himself surrounded on every side by enemies, and he was compelled to think of a prompt retreat, but he was unable to retreat to Andy. All the columns acted without concert and without ensemble. Arrived on the plateau adjoining Aghchal, the Russian army had no means of continuing its march, being without provisions and ammunition. It was on the point of laying down its arms, when by an unforeseen chance, General Freytag arrived with a detachment of 9,000 men, and brought the remnants of the troops of Woronzow on the line of the Caucasus. They now remain in the forts of the Terek, as it is feared to make them cross into Georgia. The Russians themselves admit their losses to amount to 18,000 men. Never have the Circassians gained so complete a victory. It is confidently stated that Schamyl Bey has sent half his troops to Hadji Suleyman Effendi, to attack the Russians on the line of the Kuban.

The Potato Crop in Denmark.—We have accounts from Copenhagen, of the 3d of Oct., which state that the disease in the potatoes is spreading more and more in Denmark, as in Fuen, Lolland, Falster, and likewise Sealand, especially in Amak, near Copenhagen. It has likewise appeared in the Duchy. It is stated that the disease is beginning to show itself in Sweden, and it is feared that the disease may spread wider.

Paris.—There is scarcely any important domestic news in the Paris papers, which are chiefly occupied with accounts of affairs in Algeria, and articles on the intended retirement of Marshal Soult.

The latest accounts from Athens represent the stability of the Government as most insecure. A crisis was daily expected, owing to the disordered state of the finances.

A Horrible Murder.

At the execution of John Long, Aaron Long, and Granville Young, Oct. 25, at Rock Island, Ill., for the murder of Col. Davenport. A. Long and Young, to the last, declared their innocence. John Long said to the audience:—

"I appear before you as a dying man, about to be launched into eternity, and request that you will listen to what I have to say before I leave this world for ever. Myself, my brother Aaron, and my friend, Granville Young, you see brought before you about to be hung for the murder of Col. George Davenport. I now say to you, gentlemen—and I wish you to receive it as the declaration of a dying man—that as for myself, I plead guilty; but these two men [pointing to

the prisoners] are innocent of the crime. I wish you to receive this as the declaration of a dying man.—[Here he became much affected.] I now tell you, gentlemen, that Robert Birch, William Fox, Theodore Brown, and myself committed the murder—though we killed Mr. Davenport unintentionally—and I wish the people of Rock Island distinctly to understand, and depend upon it, that no other person is guilty of that crime, either as accessory before or after the affair, and every other man who is hung for that crime is hung innocent. Behold me—a dying—a dead man—and my dying words are, these men are innocent.—I here hold up my hands and invoke the heavens to witness, that these men are innocent. Would that God himself would come down and convince the audience of the truth of what I say. You are about to behold, my friends, a sight which I hope you may never behold again—two innocent men hung."

After this all three were hung, when the middle rope broke, letting Aaron Long fall, striking his back upon the beam below, and lying insensible from the strangling caused by the rope before it broke. A witness of the spectacle gives the following description of the scene:—

For a moment not a human being moved—all were horrified, and seemed rivetted to their places. Soon, however, the officers descended and raised him up, when he recovered his senses, and was again led upon the gallows, suffering intensely, raising his hands and crying out, "The Lord have mercy on me! The Lord have mercy on me! You are hanging an innocent man! And (pointing to his brother) there hangs my poor brother." But, alas! he heeded him not—he was already gone beyond his sympathy—he was left alone, to endure the dreadful sight of his brother's last agonies, and once more to pass through the dreadful scene—the rope—the platform—the ax! I shall never forget the appearance of that man, as he sat upon the bench, a large bloody streak about his neck, his body trembling all over, while preparations were making for his final fall. But there was another act in the drama. As he was ascending the gallows, signs of an outbreak among the crowd were evident. Some cried, "That's enough—let him go!" while others gave expression to their horror. Just at this moment some cry was raised in a remote part of the crowd.—No one knew what it was; some were frightened—one wing of the guard retreated toward the gallows—the tumult increased—a sudden panic seized the immense crowd, and they all fled precipitately from the place. If the earth under the gallows had opened, and Pluto himself had arisen from the infernal regions, with his horses and chariot, it could not have caused greater consternation, or a more hasty flight. The guard were with difficulty kept in their places. The crowd returned, and soon all was quiet, every one ashamed of himself for having been frightened at nothing. One wagon was found upset, but it was found to be the effect and not the cause of the panic. The wretched victim of the law was at length despatched, and the crowd dispersed. Thus ended the first execution I ever witnessed, and God grant that it may be the last.

THE HERALD AND WATCH.

BOSTON, NOV. 26

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

"The Artist, the Merchant, and the Statesman, of the Age of the Medicis, and Our Own Times. In 2 vols. By C. Edwards Leicester. Published by Paine, Burgess, & Co., 62 John-street, N. York.

Bro. Burgess has sent us the first volume of the above work, which is biographical of a distinguished son of America—Powers, now in Italy, and the greatest living Sculptor. Any of our brethren in the vicinity of New York in want of Bibles, or anything of that kind, will find an extensive assortment at the store of Paine & Burgess, where books may be obtained at as good advantage as at any place in that city.

A Series of Conferences

Will be held at the following places on Friday, and continue over the Sabbath, and if thought best, until the Tuesday next following:—

New Bedford, Mass., Dec. 5.

Worcester, Mass., Dec. 12.

Southbridge, Mass., Dec. 19.

We shall expect a full attendance at these meetings. Lectures will be given on the nature and time of the coming kingdom.

J. V. HIMES.

Bro. Himes will lecture in Salem, Mass., Sabbath, Nov. 30. He will give the reasons why we still adhere to the Advent faith.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

NEW YORK.—The cause in this city is rising and prospering, under the faithful administration of Bro. Jones and his associates. We were with them last Sunday week, and gave lectures to full congregations. We also met with the brethren in Brooklyn and Newark, N. J. We had good meetings, and the cause is rising in these places.

Will Bro. P. B. BAKER give us his P. O. address? We have received \$2 from him by G. L. Schuyler, and cannot find his name to credit to him.

Notices.

NEW YORK CITY.—Bro. JAMES E. SEBRING, our Agent, keeps the "Harp," "Shield," "Herald," and other Advent works, at 397 Pearl-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

Letters and Receipts for Herald and Watch,

TO NOVEMBER 22.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

P. Maltby, v 10 (cred. to J. Maltby—is it right?—there was no P. Maltby in So. Rutland, N. Y.); Dea. J. Coombs, 261; J. Little, v 10; N. Laporte, v 9 (we cred. it to Laporte & Littlefield—was it correct?); Mrs. E. V. Kleck, 242 (the other was rec'd); J. Spicer, 260; H. Longe, v 10; Smith and Crane, v 10; C. Barnes, v 10; A. Barnes, 251; E. Smith, v 10; S. Cressy, 226; G. Wheeler, 261; H. Russell, 252; H. B. White, 261; J. Stockwell, 264—each \$1. A. M. Shaw, v 7 (\$3 will be due at end of v 10); I. C. Small, v 11; J. Cole, 321; C. P. Weethee (for E. Sprague), v 10; L. Miller (by W. M.), v 11; S. W. Reed, 235; S. D. Silliman (for C. Silliman), 284—each \$2. E. S. Robbins (3 cops.), 256; S. Hovey, v 10; E. R. Pinney, v 11; T. Keyes, v 10—each \$3.

LETTERS.—By H. N. Drake, for S. Drake, L. O. Bliss, M. A. Marsh, and R. M. Field, each \$1, v 10; D. Westgate, \$2, v 10; J. Wright, \$2, v 11—\$1 for A. Matheson, v 11; S. A. Hurd (was rec'd, paid v 10); J. L. Clapp (for P. Crosby), \$1, v 10; A. Clark; A. Weldon, \$2, v 11 (\$1 for J. Wardell, 262—sent all the kinds we had); R. Hutchinson; A. Harris, \$3 (there was no part of the dialogue of Justin Martyr published in the Herald—we therefore credit \$2 to W. Harris, which pays v 11, and send the Shield, of which we have published but three Nos.); P. M. Shaw; A. P. Barringer; P. M. E. Washington, N. H. (see individuals' names for the cred.); I. Hazelton; G. W. Clement.

BOOKS, &c.—D. F. Wetherbee, \$10 50 for Herald and books, for S. A. Howland, \$3 50, T. Smith, \$7, and \$1 for J. Brooks, v 10, J. Small, 261, and A. Smith, 261; O. Irish, \$1 63; A. Sherwin, \$2 for C. Wheeler, v 10, and \$7 for self—it balanced acc't and Watch, and paid on Herald (3 cops.) to 256.

One package sent to C. Marden, Belfast, Me., with money, as directed.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 17.

Boston and New York, Wednesday, Dec. 3, 1845.

WHOLE NO. 239.

THE HERALD AND WATCH

IS PUBLISHED EVERY WEDNESDAY

AT NO. 30 DEVONSHIRE STREET, BOSTON,

BY J. V. HIMES.

J. V. Himes, S. Bliss, & A. Hale, Editors.

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All communications, orders, or remittances for this Office, should be directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers' names, with their Post-office address, should be distinctly given, when money is forwarded.

The Old Earth.

"The earth gives signs of age, disease, and fickleness. It yields its increase grudgingly, and demands an exorbitant fee beforehand, in toil and sweat from the husbandman. It has ill turns, or paroxysms, when it rouses the ocean into a tempest, and makes sport of navies, strewing the shore with the wrecks and carcasses of men. It rocks a continent, or sinks an island; shaking massive cities into countless fragments, and burying its wretched inhabitants in indiscriminate ruin; anon it writhes and groans in mortal agony, and finds relief only by disgorging its fiery bowels, burying cities and villages in burning graves. The earth is old and feeble, and must needs groan on, until it renews its prime."—*Miseries and Liabilities of the Present Life.*

Old Mother EARTH is wan and pale,
Her face is wrinkled sore;
Her locks are blanched, her heart is cold,
Her garments stiff with gore;
With furrowed brow and dim sad eyes,
With trembling steps and slow,
She marks the course that first she trod,
Six thousand years ago!

The Earth is old, the Earth is cold,
She shivers and complains;
How many Winters fierce and chill,
Have racked her limbs with pains!
Drear tempests, lightning, flood, and flame
Have scarred her visage so,
That scarce we deem she shone so fair,
Six thousand years ago!

Yet comely was the youthful Earth,
And lightly tripped along
To music from a starry choir,
Whose sweet celestial song
Through Nature's temple echoed wild,
And soft as streamlets' flow,
While sister spheres rejoiced with her,
Six thousand years ago!

And many happy children there
Upon her breast reclined,
The young Earth smiled with aspect fair,
The heavens were bright and kind;
The azure cope above her head
In love seemed bending low;
O happy was the youthful Earth,
Six thousand years ago!

Alas! those children of the earth
With hate began to burn,
And Murder stained her beauteous robe,
And bade the young Earth mourn;
And ages, heavy ages, still
Have bowed with gathering wo
The form of her whose life was joy,
Six thousand years ago!

Old Earth! dear Earth! thy tender heart
Bewails thy chosen ones;
Thou look'st upon the myriad graves
That hide their gathered bones;
For them, by day and night, thy tears
Unceasingly must flow;

Death chilled the fountain-head of life
Six thousand years ago!

Old Earth! old Earth! above thy head,
The heavens are dark and chill,
The sun looks coldly on thee now,
The stars shine pale and still;
No more the heavenly symphonies
Through listening ether flow,
Which swelled upon creation's ear,
Six thousand years ago!

Weep not in bitter grief, O Earth!
Weep not in hopelessness!
From out the heavens a "still small voice"
Whispers returning peace.
Thy tears are precious in the sight
Of ONE who marks their flow,
Who purposes of mercy formed,
Six thousand years ago!

Thy days of grief are numbered all,
Their sum will soon be told;
The joy of youth, the smile of God,
Shall bless thee as of old;
Shall shed a purer, holier light
Upon thy peaceful brow,
Than beamed upon thy morning hour
Six thousand years ago!

Thy chosen ones shall live again,
A countless, tearless throng,
To wake creation's voice anew,
And swell the choral song.
Go, Earth! go wipe thy falling tears,
Forget thy heavy wo,
Hope died not with thy first-born sons,
Six thousand years ago!

Williamstown, Mass.

Knickerbocker.

The Exposition Exposed.

Bro. Bliss:—You are a stranger to me, except through the columns of the "Herald," yet, I think the remarks that I have to make, are a sufficient apology for addressing you this letter.

An occasional number of the "Gospel Standard and Literal Expositor" finds its way to this place, addressed to a subscriber of the Herald; and I have the opportunity of looking into its expositions of Scripture, and I must say that I do not see the truth of its title sustained in its expositions in support of the theory to which it is devoted—for I find that it is too apt to make the literal reading bad, in order that it may sustain its position—making it mean either more or less, or something different from the literal reading. I will refer to but one case at this time; it is found in an article (the conclusion of a series) on the fulness of the Jews, in the paper of August 14th. The passage referred to, is quoted several times in that article, and argued as proof positive of probation after the Second Advent. It is a passage in every one's mouth, and always quoted to prove that the Jews, as a people, are to be converted; and this writer uses it to prove that they will be converted *after* the advent. It is Rom. 11: 26—Literally—"And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." The writer reasons from this passage thus: "Jacob will continue ungodly until the Second Advent, and returned away from ungodliness after that event. To redeem from ungodliness is a work of probation in a state of probation. Therefore, there is to be a state of probation after the Second Advent." Now, Bro. Bliss, I want in candor

to look at this passage and see if it proves anything like that for which it is quoted.

1. The Deliverer.—That he is Jesus the Savior, is believed by all. 2. Where is he now?—Rev. 3: 21—"I also overcame and am set down with my Father in his throne." Heb. 10: 12—"But this man, after he had offered a sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his foot-stool." 9: 24—"Enters into heaven itself now to appear in the presence of God for us." 3. What is Zion? Literally it was at first a castle or fortress of the Jebusites. 2 Sam. 5: 7, 9—"Nevertheless, David took the strong hold of Zion; the same is the city of David; so David dwelt in the fort and called it the city of David." 4. Its location was in Palestine, or the land possessed by the children of Israel, in the days of David and Solomon.

From these facts, one thing is conclusive—and that is, when Christ comes the second time it will not be literally out of Zion, "but he will be revealed from heaven—shall descend from heaven with a shout."—(1 Thess. 4: 16; 2 Thess. 1: 7)—and this spoils the passage for their use. Now, I will show that this prophecy was fulfilled at the first advent of the Savior, and that to the letter, so that the literal reading of Paul is against them as much as Isaiah. But of what place did Micah the Prophet say Christ shall come? (Micah 5: 2; Mat. 2: 6).—"And thou Bethlehem out of thee shall come a Governor that shall rule my people Israel." We have seen that Zion was the city of David, and out of this Zion the Deliverer was to come. Now read Luke, 2: 4, 11, and see how God fulfilled the Scripture at that time: "And Joseph went up from Galilee out of the city of Nazareth into Judea unto the city of David, which is called Bethlehem, to be taxed with Mary, his espoused wife. Unto you is from this day in the city of David (Zion) a Savior, which is Christ the Lord."

Thus the Savior literally came out of Zion at his first advent. He came to turn away ungodliness from Jacob. Isaiah says he shall come to them that turn from ungodliness. A passage or two will show the harmony of Isaiah and Paul, and the fulfillment of both at that time. (Math. 15: 24).—"I am not sent but unto the lost sheep of the house of Israel." (Jno. 1: 11, 12).—"He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe in his name." (17: 6, 8).—"Father I have manifested thy name unto the men thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word. I have given unto them the words thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Mat. 1: 21. "Thou shalt call his name Jesus: for he shall save his people from their sins." Acts 3: 25, 26. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the nations of the earth be blessed. Unto you first, God, having raised up his son Jesus, sent him to help you in turning every one of you from his iniquities." How plain is all this, and how manifest as to what is meant by the "all Israel" that shall be saved.

The next verse is proof also in this matter: "For this is my covenant with them when I shall take away their sins." When was Jacob's sins taken away? When (1 Pet. 3:24.) "His own self bore our sins in his own body on the tree." *1 John 1:29.* "Behold the Lamb of God that taketh away the sin of the world." That must include Jacob's sins. Again see Paul to the Hebrews 10:9-16. "Then said he, Lo I come to do thy will, O God. He taketh away the first (covenant) that he may establish the second. By the which will (Thy will O God) we are sanctified through the offering of the body of Christ once for all. Priests, ministering daily, offer sacrifices which can never take away sin. By once offering Jesus hath perfected forever those that are sanctified, whereof the *Holy Ghost* is a witness, for after that he had said before, This is the covenant I will make with them after those days, saith the Lord, I will put my laws into their hearts, and write them in their minds; and their sin, and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

This is the covenant referred to by Paul. It is found in Isa. 50:21, immediately in connection with the coming of the Redeemer, and in Jer. 31:33-34, and in Heb. 8:8-12, and in the words quoted. Paul gives but an abridgment of it, thus: "For this is my covenant with them," summing it up into one sentence, "when I shall take away their sins." Did this covenant take effect at the first advent? Heb. 9:17. "A testament (covenant, see connection) is of force after men are dead." So we see the exact fulfillment of this promise at the first advent of the Redeemer. He came to Zion. He came forth from God to his own. Lo I come (in the volume of the book as it is written of me) to do thy will, O God. He came out of Zion, the city of David. He came to them that turn from ungodliness, that believe in his name—a special Savior. He came to turn away ungodliness from Jacob. "For it was necessary that the word of God should first be spoken unto them." "And the Lord laid on him the iniquities of us all," and as the Great Anti-type of the scape-goat, he bore them away in his own body on the tree—put away sin by the sacrifice of himself, bringing the testament (covenant) into full force by shedding on Calvary, the blood of the covenant, and woe be to him that tramples on that blood, or seeks another taking away of sins. The voice of the Apostle in Hebrews is very clear in this matter. The first covenant, in which were divers washings, ordinances, priests, and a worldly sanctuary, was found to be faulty, and so God promised a new one, which he would make with the house of Judah, and the house of Israel. The first covenant was dedicated with blood, which sanctified to the purifying of the flesh, and in the new one, "How much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God. And for this cause he is the Mediator of the new testament, that by means of death for the redemption of transgressions under the first testament, they which are called might receive the promise of eternal inheritance." And he now appears a mediator in the presence of God for us, as the high priest went into the holiest of all, where was the manifestation of the divine presence, the ark of the covenant, and the cherubims of glory shadowing the mercy seat, under the old testament, and "unto those that look for him will he appear the second time without sin unto salvation." Without a sin offering, as Campbell translates it, which appears to be the truth according to the subject Paul was discussing. In the presence of God he is a Mediator, and when he leaves that presence, he ceases to be one, so that when he comes, he will not have an offering for sin. No sinner can then find forgiveness, because there is no advocate with the Father—no mediator then; and stern justice must have its course. Thus we see the folly of trusting in, or looking for probation after the advent. Also, if there is another covenant, there must be another

offering of blood, for every covenant must be dedicated with blood; for without the shedding of blood, there is no taking away of sins.

I am thankful that this shield of the flesh can be taken away, and I think every other one may be as well as this. I speak not against a literal fulfillment of prophecy, but against taking one that has been so fulfilled, and applying it yet in the future, and using it to establish a theory that divides the saints, God's people—the *promised seed*, instead of making them ONE under the new and better covenant.

Yours in the hope of an eternal inheritance,

J. I. CALKINS.

There is a new thought in the above; but we cannot see why our brother has not established his position. That at the first advent the Redeemer did come to Zion, and to them that turn from transgression in Israel. So that if all the carnal Jews were to be saved, they should have been saved then.

DAWNING OF THE DAY AND RISING OF THE MORNING

STAR.—No. V.

2 Pet. 1:19. "And so we have the prophetic word more firm, to which ye do well to take heed, as to a lamp shining in a dark place; until the day dawn and the morning-star arise in your hearts."—MacKnight's Translation.

It will be allowed that the "dark place" in which the "lamp" of the "prophetic word" shines, is this world; and that "the day," in which the "lamp" will not be needed, is the world to come. Though the phrase "the day," or "day of the Lord," when used as the antitype of the Sabbath, means the *millennial day*; yet, when employed in contradistinction to the night, it must mean the *everlasting day*. The term "day" is used in the latter sense in the above passage.

It will also be conceded by the generality, that we shall need the "word" till the coming of Christ and the resurrection of the just;—and consequently the day does not dawn, nor the morning-star arise in our hearts before the coming of Christ and the resurrection of the just.

"Until the day dawn." The day dawn in nature is that period in the morning when the day has commenced; but the shades of night are not wiped away. What will be analogous to this in the day for which all other days were made? What will be the dawn of the world to come? Will not the millennial reign? The world to come will commence with that reign. But will not the shades of night continue till the termination of that preparatory reign, when the complete and final overthrow of the kingdom of darkness shall be achieved? Then will come the full blaze of that day whose sun will never go down. The following passage, which doubtless refers to the millennial reign, looks like the day dawn: "The Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day, which shall be known to the Lord, not day, nor night; but it shall come to pass that at evening time it shall be light." (Zech. 14:5-7.) At the end of the millennial day there will be unsullied light.

"And the morning-star arise in your hearts." In nature the morning-star arises with the dawning of day—so likewise when the endless day of the faithful begins to dawn, the morning-star will arise in their hearts. What is the morning-star? "There shall come a star out of Jacob."—(Num. 24:17.) "I, Jesus, have sent mine angel to testify unto you these things in the churches; I am the root and the offspring of David, and the bright and morning-star."—(Rev. 22:16.) The following passage is parallel: "Concerning his Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."—(Rom. 1:3, 4.) What is meant by the morning-star arising in our hearts? Weigh the following text: "That

which ye have, hold fast till I come; and he that overcometh and keepeth my words unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of my Father: and I will give him the morning star."—(Rev. 2:25-28.) Now, if Jesus is the morning-star, and if he gives the morning-star to those who hold fast till he come, of course he gives them himself. How? By giving them his likeness—giving them such a glorious body as he has. "When he shall appear, we shall be like him, for we shall see him as he is—(1 John, 3:2.) "We look for the Savior, the Lord Jesus—Christ, who shall change our vile body, that it may be fashioned like unto his glorious body."—(Phil. 3:20, 21.) Thus our receiving the morning-star, or the morning-star arising in our hearts, is our being made like Christ when he shall appear in his glory. The saints have now the spirit of Jesus—they will be conformed to his "fair image," when he comes. [See a previous article (No. IV.) on "The water that I shall give him shall be in him a well of water springing up into everlasting life."]

Reader! we shall need the word till the King shall come to raise his dead and change his living ones!

NEW BIRTH, AGAIN.

No. VI.

I have no serious objection to the editorial view expressed on my article entitled "Regeneration and the New Birth." The moral man is restored now. The physical man will be restored at the resurrection. Of course the dispute on the New Birth, so far as it obtains among Advent believers, is merely a dispute of words. They agree as to the nature of the change we experience, when we believe, and also as to the nature of the change we shall undergo when Christ appears. However, our dispute with those who are not Advent believers, amounts to more than a dispute of words. Most of their teaching, when allowed to have its legitimate bearing, does away with the resurrection. They apply those passages which evidently present the resurrection under the figure of a birth, to the moral change which Christians now possess; saying in effect, if carried out, "The resurrection is past already," and thus overthrow the faith of some.

Canada East, Nov. 1845.

R. H.

Christian Integrity.

Dear Brethren:—There is, perhaps, no evil that prevails among those who bear the name of Christians, that has a greater effect in bringing religion into dispute, than the want of integrity; or, the absence of moral principle. The least appearance of dishonesty or equivocation in those who have pledged themselves to abide by the uncompromising principles of the Gospel, will have a tendency, not only to weaken the confidence that others have reposed in us, but it will lead them to form an opinion equally as unfavorable of those with whom we are religiously associated. It is perfectly natural for them to think that if religion does not make us morally honest, if it has no influence in binding us to the mutual and faithful performance of our promises, and if it does not make us more careful and circumspect in our words and actions than other men, that it is not a subject worthy of their particular attention; and will be likely to regard it as a system of deceit, and its votaries as a set of impostors. Where a prejudice of this kind takes deep root in the mind of an individual, and the careless and unwatchful lives of professed Christians, instead of doing it away, tend to strengthen it, it will be fortunate indeed for him, if he does not relapse more fully into a train of sceptical notions that will push him to oppose religion in every possible way. But this is not all. Our laxity of Christian morals, and want of integrity, not only operate injuriously upon others as hinted at above, but we are running the fearful hazard of losing our own souls; for it is a canker that eats up the essential requisite of the true Christian—a sure gangrene that will destroy the last, and vital prin-

ciple of spiritual life we may have left remaining, without immediate application for an antidote to counteract its operation, and effect a radical cure.—All who are subjects of this disease, have every reason to feel alarmed for their safety; for if help is not speedily obtained, they are gone forever!—The evil may not have spread so far at present, as to exclude hope; and if succor is now sought, a remedy may be found. The blood of Jesus Christ has proved efficacious in such cases heretofore, and we have reason to believe that it has not yet lost its virtue. The Gospel still assures us that this "blood cleanses from all sin;" and it, even at this moment, propounds the question to every sinner's heart, "Will thou now be made whole?"—If so, the fountain is open before us, and the word of command is, "wash and be clean." If this word is regarded, and if the duty enjoined is performed, the deepest stains of sin may be entirely washed away, and the honest and pure principles of religion may be so deeply imprinted upon our renewed hearts, as to give us a character for integrity that will bear the scrutiny of the most sceptical. This is the religion of the Gospel; and it is this only, that will so effectually change the heart as to make it what it should be; a good fountain, sending forth pure streams. The heart being free from guilt, and being the seat of pure principle, every thought, word, and action will be pure; and instead of pleading that the customs of the world, the dissembling and fraudulent practices of others, make it necessary for them to use art and low cunning to get along and prosper in their business, they openly condemn, both by precept and example, the fashionable falsehoods of the times, and say, if we cannot live by honesty, we will die its martyrs. They take for their motto, "The integrity of the upright shall guide them," and leave consequences to be disposed of by Him whose law they are determined to obey. They are satisfied that the guidance of this principle is safe; and that if it is conscientiously pursued, however it may seem to jeopardize our worldly interests for the present, yet, after all, it is the best, and indeed the only way to follow without danger to the soul. While we are actuated by this principle, we shall never be afflicted with secret misgivings of heart about our past conduct, nor shall we be harassed with the sharp censures of a guilty conscience; for we shall enjoy a sweet satisfaction respecting the uprightness of our hearts and the purity of our consciences, from the correspondence of our lives with the Holy Law of God, by which we have been governed—that of having done by others as we would they should have done unto us. Finally, if we are conscious that we possess true integrity of character; that, through the mercy and grace of our Lord Jesus Christ, we are really "waiting for the adoption, to wit, the redemption of our bodies," there is a pleasant prospect opening before us beyond death's dominions, where we yet reside as pilgrims, to that bright inheritance, promised to the saints when "death shall be swallowed up in victory," when the Lord, the righteous Judge shall give an enduring crown, unto all who shall sincerely love his appearing.—And, that we may be of that class, "let us, by patient continuance in well doing, seek for glory, and honor, and immortality;" for the promise is eternal life to those who endure to the end, and exclaim, in the time of their greatest trial, "Till I die, I will not remove mine integrity from me."

Yours in the faith, GEO. W. CLEMENT.

Landaff, (N. H.), Nov. 17, 1845.

An Example of Suffering, and Patience.

Paul was a faithful laborer in the vineyard of the Lord. He was in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft, beaten with rods, once stoned, thrice shipwrecked, a night and a day in the deep, in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness,

in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, had the care of the churches, was despised, hungry, thirsty, buffeted, had no certain dwelling place, was persecuted, defamed, made as the filth of the earth, the offscouring of all things, troubled on every side, cast down, always bearing about in the body the dying of the Lord Jesus. Thus he comforted certain disciples: Be not weary in well doing, for in due season we shall reap if we faint not. Writing to others, he consoles them thus: "Consider him who endured such contradictions of sinners against himself, lest ye be wearied, and faint in your minds." To another company he writes, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." When travelling round to confirm the believers, he confirmed the souls of the disciples, and exhorted them to continue in the faith, for that we must through much tribulation enter into the kingdom of God. Of this truth he was a living comment, and this he expected to be so long as God continued him in time; for he declared that the Holy Ghost witnessed in every city, saying that bonds and afflictions wait for him. But, said he, none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus. At another time, when they besought him not to go to Jerusalem, he exclaimed, "what mean ye to weep and to break my heart? for I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." Hence he was able to exclaim, "All things work together for good to those that love God." "Our light affliction, which is but for a moment, worketh out for us a far more exceeding, and eternal weight of glory," while we look not at the things which are seen, but at the things which are not seen. Yes, the blessed hope, the inheritance, the kingdom of God, the new heavens and new earth, with the New Jerusalem, and the resurrection from the dead, and gathering of God's elect to the mansions in the Father's house—the things not seen, was the hope of Paul, and was as an anchor to his soul. He could truly say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." He could exclaim, "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? Who is he that condemneth? Who shall separate us from the love of Christ? Shall tribulation? or distress? or persecution? or famine? or nakedness? or sword? or peril?" "For thy sake" said he, "we are killed all the day long; we are accounted as sheep for the slaughter; nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

O that all who minister at the altar, and those who name the name of Jesus, had this hope—this anchor, then would they not be moved by fears and frowns, &c., but keep under their bodies and bring them into subjection.

JOSEPH H. MILLS.

Waterbury, (Conn.), Nov. 7th, 1845.

The Judgment.

The following was written by the Rev. John Wesley, of London, in 1774; and a copy of it was sent to the king of England, which has ever since put a stop to the play called, "The Day of Judgment," which was about that time performed in the London Theatres.

By command of the King of kings, and at the desire of all those who love His appearing. At the Theatre of the universe, on the eve of time, will be performed the great assize, or day of Judgment.

The scenery, which is now actually preparing,

will not only surpass every thing that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of all the inhabitants of the world, in their various and proper colors; and their customs and manners will be so exactly and minutely delineated, that the most secret thought will be discovered. "For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:14.

This Theatre will be laid out after a new plan, and will consist of Pit and Gallery, only; and contrary to all others the Gallery is fitted up for the reception of people of high (or heavenly) birth; and the Pit for those of low (or earthly) rank.

N. B. The Gallery is very spacious, and the Pit without bottom.

To prevent inconvenience, there are separate doors for admitting the company; and they are so different, that none can mistake that are not wilfully blind. The door which opens into the Gallery is very narrow, and the steps up to it are somewhat difficult; for which reason there are seldom many people about it. But the door that gives entrance into the Pit, is very wide and commodious, which causes such numbers to flock to it, that it is generally crowded.

N. B. The straight door leads toward the right hand, and the broad one to the left.

It will be in vain for one with a tinselled coat, and borrowed language, to personate one of the high birth, in order to get admittance into the Upper place; for there is one of wonderful and deep penetration, who will search and examine every individual; and all who cannot pronounce *Shibboleth*, in the language of Canaan, or has not received a white stone and a new name, or cannot prove a clear title to a certain portion of the land of Promise, must be turned in at the left hand door.

The principal performances are described in 1 Thess. 4: 19, and other passages of the word of God. But as there are some people much better acquainted with the contents of a *Play Bill* than the word of God, it may not be amiss to transcribe a verse or two for their perusal.

The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that obey not the gospel, but to be glorified in his saints. A fiery stream issued and came forth from before him. A thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The Judgment was set and the books were opened, and whosoever was not found written in the book of Life, was cast into the lake of fire.

ACT FIRST.—Of this grand and solemn piece, will be opened by an Archangel with the trump of God. "For the trumpet shall sound and the dead shall be raised."

ACT SECOND.—Will be a procession of saints, in white, with golden harps, accompanied with shouts of joy and songs of praise.

ACT THIRD.—Will be an assemblage of the unregenerate. The music will consist chiefly of cries, accompanied with weeping, wailing, lamentation and woe.

TO CONCLUDE WITH AN ORATION BY THE SON OF GOD.—It is written in the 25th chapter of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the scriptures, I shall here transcribe two verses.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." After which the curtain will drop.

Then! O to tell!

John 5:28, 29. Some rais'd on high; and others doom'd to hell!

Rev. 5:8, 9. These praise the Lamb, and sing redeeming love,

Luke 16:23, 23. Lodg'd in his bosom, all his goodness prove:

Luke 9:14, 27. While those who trampled under foot his grace,
Matt. 25:30. Are banish'd now forever from his face.
Luke 16:29. Divided thus, a gulf is fix'd between,
Matt. 25:46. And [everlasting] closes up the scene.

"Thus will I do unto thee, O Israel; and because I will do thus unto thee, prepare to meet thy God."

Tickets for the Pit at the easy purchase, of following the pomps and vanities of the fashionable world, and the desires and amusements of the flesh. To be had at every flesh-pleasing assembly. "If ye live after the flesh ye shall die."

Tickets for the Gallery at no less rate than being converted, forsaking all, denying self, taking up the cross, and following Christ in the regeneration. To be had no where but in the word of God, and where that word appoints. "He that hath ears to hear, let him hear, and be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

N. B. No money will be taken at the door: nor will any tickets give admittance into the Gallery but those sealed by the Holy Ghost, with Emanuel's signet. "Watch, therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh."

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, DEC. 3, 1845.

Swedenborginism.

Some of our readers may consider any remarks on this subject as irrelevant to the question of the Advent. We however consider it incumbent on us to notice any question that militates against our hope. For this reason, while so many are flocking to hear Prof. Bush, we deem it necessary that his argument should be met. We do not expect that many Adventists will be affected by the promulgation of his views. But some may be led away; and some, who would otherwise embrace the doctrine of the Advent, may be turned away from it by his reasoning. We therefore turn to the question.

If the writings of Swedenborg are not of inspiration, Prof. Bush considers it "an unsolved problem," how the philosopher "should have relapsed into a mere retailer of idle visions, when at the same time those visions are built on the profoundest philosophy of the moral and intellectual nature of man—when not the slightest indication of mania, apart from these alleged disclosures, ever betrayed itself to his contemporaries."

This, to us, is not a problem difficult of solution.—That his "visions are built upon the profoundest philosophy," we think is a question more difficult to prove; and not only so, but we think it would never be claimed by any but a Swedenborgian. Swedenborg was a man of learning and refinement, of a strong mind, a poetic temperament, great imaginative powers, and large ideality. The consequence would be, if he should become a monomaniac on any point, that his mental conceptions would be clothed with highly painted and over-drawn colors, in language the most ideal. Philosophy is the reason of a thing. And Swedenborg's writings are philosophical, or otherwise, as they are or are not a record of facts. A vision of the brain that would be philosophical if true, would not be philosophical if false, although the ideas would be the same. We cannot therefore decide upon the philosophy of this author, without first settling the authenticity of his inspiration.

That a man may be a monomaniac on one point, and rational, learned, and philosophical on all other points, none will deny. Facts are too numerous for us even

to select from them, of the strange fancies which have been indulged in by men sane on other subjects, and by those, too, who were learned and gifted. We will not enlarge on this point, because we trust Prof. Bush will not deny the position. As, then, the learned and the gifted may be monomaniacal on some single point, Swedenborg also may be; and his conceptions would be as much more refined than those of others, as he was more intellectual than they. It is therefore no derogation from his integrity to claim, that his revelations are the figments of his own conception, resulting from a mind religiously diseased, but self-deceived.

We argue that the writings of Swedenborg are not the result of inspiration—

1st. Because the volume of inspiration is professedly complete, and a curse is pronounced against those who shall add to or take away from its words. (Rev. 22: 18, 19.) It would therefore be inconsistent with the divine word, to have added to the canon of inspiration the thirty volumes of Swedenborg's—more than quadrupling the volume of inspiration.

2d. Because the assertions of Swedenborg are contradictory to the declarations of the word of God. He denies a future resurrection of the body, and a personal coming of Christ, &c., which are explicitly declared in the Bible. Of the canon of Scripture, no part contradicts another part. As Swedenborg denies the predictions of the word of God, his revelations cannot have emanated from the same Divine Mind.

3d. Because in all the writings of those who spoke as they were moved by the Holy Ghost, while each several writer preserves a style peculiar to himself, still there is a oneness of style existing throughout the entire volume, proving it all to have the impress of the same Spirit, and demonstrating that the prophets wrote as the Spirit gave them utterance.

4th. Because the prophets, when they wrote, claimed to be at the time under Divine guidance. They recorded what they saw and heard, as they saw and heard them. Their divine communications were prefaced with a "Thus saith the High and Holy One who inhabiteth eternity," "I saw the heavens opened," "the Spirit of the Lord God was upon me," &c. But Swedenborg merely reasons and speculates upon what he claims to have seen, occasionally introducing an assertion that he had been taught of the Lord during a definite number of years, had conversed with angels, the spirits of the departed, &c.

5th. Because the language of inspiration is given in plain, simple, and natural language which men can understand. But the writings of Swedenborg abound with entire paragraphs like the following:—

"It was said that the internal man, because prior can subsist without the external, because posterior, but not vice versa; for it is a universal canon, that nothing can subsist from itself, but from another and by another, consequently that nothing can be kept in a form but from another and by another; which may also be manifest from each of the things in nature. The case is the same with man, who, as to the external, cannot subsist but from the internal, and by the internal; neither can the internal man subsist but from heaven and by heaven; and neither can heaven subsist from itself, but from the Lord, who subsists from Himself.—According to existence and subsistence is influx, for by influx all things subsist. But that all things and each subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately as well in mediates as in ultimates, will be demonstrated in what follows."—*Sued. Lib. p. 31.*

6th. Because Swedenborg, when he claims to have conversed with departed spirits, he admits that these same spirits sometimes believed they were still in the body. He says:—

"A certain spirit, soon after his decease, on hearing me speak concerning the spirit, said, 'What is a spirit?' supposing himself to be a man; and when I told him that there is a spirit in every man, and that every man, in respect to life, is a spirit, and that the body only serves him to live on the earth, and that bone and flesh, or the body, do in nowise live and think; and when he hesitated, I asked him whether

he had ever heard respecting the soul? He replied, 'What is the soul? I know not what it is.' It was then given me to acquaint him, that he was now a soul, or spirit, as he might know from this, that he was over my head, and did not stand on the earth, whether or not he could perceive this; then he fled away in terror, exclaiming, 'I am a spirit, I am a spirit.' A certain Jew fully supposed himself to be still living in the body, so that it was with difficulty he was persuaded otherwise; and when it was shown him that he was a spirit, he still persisted in declaring that he was a man, because he saw and heard. Such are they who during their abode in the world were corporeal. Many other cases might be adduced; but these are merely to confirm the truth, that it is the spirit in man which has sensation, and not the body."—*Sued. Lib. p. 19.*

If he talked with those whom he could not convince that they were spirits, is it not more rational to conclude he was under an illusion of his own fancy, than that spirits should be sceptical of their own condition? And if this were true, instead of being taught by spirits, he must have been sent into the spiritual world to teach them.

7th. Because in its internal evidence, it is frequently broken, incoherent, and absurd. Prof. Bush admits this when it is taken up in fragments; but claims that when it is "surveyed entire, it is consistent, harmonious, and grand beyond description." We reply, that what is absurd in its parts, must be absurd in its whole. And if its beauty only can be seen by taking in connection his whole thirty volumes, we contend that it could never be designed as a revelation of God to man. All the parts of the Bible are symmetrical, and we may feed on a little here and a little there. But reasoning *a priori*, God would never express himself in language which required a perusal of thirty volumes, to be truly apprehended.

Lastly, we oppose Swedenborginism, because it takes from the word of God. We cut the following from the New York "Observer":—

The Swedenborgian Bible.

[We have received the following communication, and after having been assured by a distinguished Swedenborgian that it is substantially a correct statement of facts, we give it a place, that our readers may see the beginning of the end. How true it is, that men never know where to stop when going the wrong way.]

There is one fact in relation to the writings of Swedenborg, which ought to be known in these days of his increasing popularity. He excludes from his canon of the Word of God, many of the most important books in the received Scriptures, and particularly the writings of Paul. The following is his manifesto *ex cathedra*, on this subject. "The books of the Word are all those which have the internal sense; but those which have not the internal sense are, not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the new Testament, the four Evangelists, Matthew, Mark, Luke, and John, and the Revelations." This list excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and the Song of Solomon, in the Old Testament, and the Acts, Paul's fourteen epistles, the epistle of James, the two epistles of Peter, the three epistles of John, and the epistle of Jude, in the New Testament.

The above citation may be found in a note appended to the 66th edition of Swedenborg's "Heavenly Doctrine." The same statement appears elsewhere several times in his writings, but it is not put forth into much prominence. He seems to have avoided all discussion of it, and to have chosen a silent rather than a violent and offensive method of ejecting the writings of Paul and others from the Bible. He nowhere speaks against the great apostle directly. Indeed, he admits that the writings which he excludes may be useful, as the Apocrypha is thought to be useful by many. But he never quotes Paul as an authority, and very rarely refers to him in any way. In the appendix to his "Apocalypse Revealed" there is an index of the passages of Scripture referred to in that work; and of the whole number, which is more than five thousand, only twenty-three are passages from the Acts of the Apostles, and the epistles of Paul, James, Peter, and John.

This is a fair specimen of the proportion of attention which he gives in all his writings to those books of the New Testament.

And even when he does refer to any of the epistles it is either in the way of condescension to the prejudices of those who have some respect for their authority, or for the purpose of combating the impression which they make on men's minds. Thus he says in his "Divine Providence," Sec. 115, "They who are in faith separate from charity, and have confirmed themselves from the saying of Paul to the Romans, 'That man is justified by faith without the works of the law,' (3:28,) adore this saying like those who adore the sun, and become like those who fix their eyes earnestly on the sun, from which the sight becoming blunted, does not see anything in the midst of light." And again, in the "Apocalypse Revealed," Sec. 571, he says—"The doctrine that faith alone, that is, faith without the works of the law, justifies and saves, is not from the Word, but from a single expression of Paul misunderstood." Rom. 3:28.

His estimate of the intellectual and spiritual attainments of the Apostles and primitive Christians, may be seen in the following extract from his tract, entitled "The Doctrine of the New Jerusalem respecting the Sacred Scripture," Sec. 24: "The reason why the science of correspondence, which is the key to the spiritual sense of the Word, was not discovered to later ages [i. e. ages subsequent to the patriarchal dispensation] was, because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it."

This mutilation of the Bible, is a feature of Swedenborg's system which seems not to be generally known, or at least not to have attracted the attention which it deserves. There is no allusion to it in the popular sketches of his life and doctrines, such as that in the Religious Encyclopedia. It may be doubted whether many of those who are becoming fascinated with his speculations and marvellous stories, are not wholly ignorant of the fact, that he sets aside the authority of the Apostles, and tears out half of the New Testament.

The Seven Vials.

We are unable to see this subject in the light that some of our brethren do; but as all we are seeking for is to arrive at the truth, they will take it kindly in us if we also express our views.

We have before remarked, that we regard the declaration in Rev. 16:15, "Behold I come as a thief," as an admonition to all, before the vials should be poured out, to so conduct themselves that they might escape experiencing these dreadful realities. In describing the sixth vial, he does not say that Christ will then come quickly: if such was the phraseology, it would settle the question. But while describing these realities, the Savior suddenly stops and exclaims, "Behold I come as a thief!" What then? It is not blessed is he that then watcheth and keepeth his garments; but it is, "blessed is he that watcheth," i. e., all who in all times watch. But if none of the righteous will then be on the earth, why is a blessing pronounced on those who do watch? It is, as we understand, that all may watch and be ready for the Lord's coming, so that they may be blessed in not being on the earth to suffer those plagues.

It is clear that the plagues do not affect the righteous; but because they are poured on the men that have the mark, does it follow there are any present who do not have the mark? We cannot see that it does. Besides, the very reason why those only who have the mark are affected, may be because all others are taken out beyond the reach of its influence.

It reads, they "have shed,"—it is not then shed, nor that they shed it under the second seal; they have shed it—i. e., in the past, and therefore they are thus punished.

Does the fact, that they repented not, prove that they could repent? It does not read they would not repent, but they "did not." Now, if they could, it is singular to us that none of them did repent. As it merely says "they did not," we can get no argument from this either way. Nor because it is spoken of in

other places of no repentance, can we see that it follows the parties are identical.

There are many texts that speak of heaven being opened. The temple of God was in heaven. Might not heaven be opened, and the temple remain closed? We now recollect of no passage where it speaks of the temple in heaven being opened, until we come down to the time of the dead that they should be judged, when those that corrupt the earth are to be destroyed.

Does it follow, because the judgments of God "are made manifest," that they must all have been poured out? That is made manifest which is commenced. When it is completed, it would "have been made manifest." But it does not so read,—they "are made manifest," or being manifested. And even the plagues might not be the whole of the judgment of God. We regard the leaving the wicked on the earth as a manifestation of the fact, that the judgment of God is passed upon them.

But truth is mighty, it will prevail; and if we are conscientious and diligent in our search for the truth, we shall eventually be led into all truth.

End of the Prophetic Periods.

We have received several articles containing arguments on the time, concerning which one writer says, "To me the proof never looked so clear and decisive for the termination of the 2300 days in 1843, as it now does that they terminate in the spring of 1847."

It may appear so to the writer, and to others, but we must see the thing in a very different light to have it appear so to us. We could not take the ground so confidently that Christ "was crucified, and the 70 weeks ended in the spring of A. D. 37." Nor would it do to rest the main points of an argument of this kind upon an "I believe" this or that; we must give the proof, or it should not be considered proved; and if not proved, it should not be received at all. But the grand objection we have to the argument is this, it puts off the end to a point to which we do not feel warranted to put it. Though it is possible that the 2300 years may extend to 1847, we cannot say it appears to us probable, and therefore we cannot give our sanction to any argument, of an ordinary character, which puts it off to that time.

And here it may be proper for us to say a word upon our course on the question of time. It has often been asserted, with an apparent design of injuring our reputation among Adventists, that we were "opposed to definite time." Nothing could be farther from the truth. But we suppose that because we have not received all the arguments, and calculations, and guesses, and impressions that have been given in so many forms, we have been considered as "opposed to time." But we believe that time is given in the prophecies, and that it is our duty to seek for the meaning of them, and all other parts of the word of God. Nor will we shrink from publishing any interpretation of the word which appears to be worthy of confidence. But we must say, that a great deal that has been given to the public by Adventists, as well as by our opposers, has appeared to us to be unworthy of confidence, and of course unworthy of publication, though we have tried to look at it with all the charity and candor that was possible. We would not allow the weakness of our brethren in these cases to affect our regard for them as Christians; but if there was danger in the days of the Apostles, that a Christian might fall into the great mistake of "thinking himself something when he was nothing," it certainly would not be strange in our day, if brethren should suppose they were doing a great business, that would be found at last not to amount to much. We could show that this has been the case in a great many instances if it were necessary; but we want our brethren to know, that the reason why we have published so little of late on time is because there has been so little that has appeared to be worthy of it. Nearly all the articles that have appeared to show a

later termination of the prophetic periods, than that on which we generally stood at first, have been decidedly objectionable for one of these reasons, which will serve as the ground of a corresponding classification.

1st Class. Those articles which have attempted to show that time was taught by portions of Scripture that were never designed to teach anything of the kind. Our readers can find specimens by the wholesale. The objections against them are numerous; two are sufficient. In the first place, it is an impeachment of the wisdom of God. He knew just how much was needed for any particular purpose, and he has given it. It will stand as he has given it, and those who use it for that purpose will also stand. When we attempt to make his word speak what it was not designed to speak, we question his wisdom—we become "his counsellor."

In the second place, whenever we use a text that is of doubtful or fanciful application, it requires more time and labor to show the propriety of the application than it does to settle the question without it; and if we cannot make the propriety of the application appear, an adversary will endeavor to make it appear that his triumph in that particular is a total triumph. When we use what God has given for the purpose for which he has given it, as all must admit, then we have only to "speak as the oracles of God"—then the battle is not ours, but his. The triumph is certain.

2d Class. Those articles that show a want of ability in making the different parts of an argument, or calculation, harmonize in their most simple and obvious relations. Our readers are familiar with one noted specimen, at least, of this class. It was attempted to build an argument on the ambiguous clause in the 9th of Daniel—"the midst of the week." The word "midst," in order to "mean something," must mean "middle," i. e. the central point between the two ends. That middle must fall in the spring of "A. D. 33," and yet the last half of the week could be made to reach into "A. D. 37." This is but one of several instances in the same article, of the remarkable precision and remarkable imprecision of the whole argument. Such arguments never appeared to us to be worthy of confidence, and never were given to the public with our approval.

3d Class. Those articles which show that the writers are not sufficiently acquainted with the facts of history, to which they apply the prophecies in the chronological argument. There are specimens of this class in abundance; but perhaps we should give offence by selecting, though we assure our brethren we should only do what we would thank any man to do for us; and since nobody else will do us justice, shall we not do it ourselves in this case? Let one specimen suffice. It is contained in a "Bible Chronology," published in the "Watch" of Jan. 2, 1845:—

"In Dan. 11:31; 12:11, the 'Arms, [or military power,] shall stand on his part [on the part of Imperial Rome]; and they [the Arms] shall take away the daily abomination; and shall place the abomination that maketh desolate.' This language signifies that military force was used to accomplish the work, and must refer to the simultaneous exercise of the military power in the west by Clovis, and in the centre and east by Vitalian, by the consent and command of Justinian, the emperor, to exalt the Catholic Church, and put down all opposing religions. This occurred, according to Gibbon, and all standard historians, between 508 and 511,—hence the 1290 and 1335 days commenced by or before 511, and the 1335 will end by or before A. D. 1846—that is, 45 years after the termination of the 1290."

We do not object to the chronological result here arrived at; but to the historical facts cited. They are not understood as they should be by the writer, and hence he has crowded events together as "simultaneous," which were separated by at least sixteen years, "according to Gibbon and all standard historians." Clovis began his work in 496, and ended it in 511; Vitalian performed his in 514; Justinian became Em-

per in 527, and died in 565. But enough of this.

If to decline approving articles of this description is to be "opposed to time," we confess we are opposed to it: such articles never did, and never could influence our mind. But we assure our readers, that whenever articles are furnished on the time, which are really worthy of attention, they shall not be withheld. And we think they will not object to our course in this respect, when the ground we occupy is understood by them.

We have already made our readers acquainted with the fact, that a series of lectures on the time are about to be issued from this office. We have seen no argument that commends itself so fully to our mind as the argument contained in these lectures, which, while it harmonizes with the views of chronologists generally, shows by astronomical evidence that we have already entered a period, the earliest and latest points of which are given, in which, if the argument is sound, the 2300 years of Dan. 8: must terminate. As this argument has the best claims to being considered the true one, we considered it the most worthy of attention. There is no more propriety in catching at every notion on time, because we believe that time is revealed, than there would be in seizing on all that is said on repentance, faith, or any other subject of revealed truth.

In conclusion, we wish it to be understood, that, whether we may be permitted to get at any exact time and calculation of the prophetic periods or not, we hold that it must be that the great events of promise to the righteous—the personal advent of our Lord and King—the resurrection of the dead in Christ—the restitution of all things, and the establishment of the everlasting kingdom of God in the new earth, ARE NOW NEAR, "EVEN AT THE DOOR."

Boston, Nov. 26, 1845.

JOSHUA V. HIMES.

Not being favored with an exchange with the "Christian Reflector," we did not see the article from which the following is an extract, until we saw it in the "Voice of Truth," with the remarks of which we fully concur:—

From the "Voice of Truth."

"The Set Time to Favor Zion."

This is the caption of an article from the editor of the Christian Reflector, a Baptist paper printed in Boston, for Oct. 5. The editor thinks "the set time to favor Zion," the church, with revivals of religion, has now come, and urgently calls upon his brethren now to break the bands of lethargy and supineness which have so long held them in inglorious ease, and to gird themselves for action and spiritual progress, in the work of reforming the world. Many obstacles have laid in the way of their doing much good for some time past, but as those difficulties are now removed, the work must, as a matter of course, go forward. The following is one main obstacle which the editor rejoices is taken out of their way. He says:—

"The religious fanaticism, which has spread itself so widely over the face of society, has subsided.—The errors concerning Christ's second advent, out of which so many wild extravagances and absurd theories have arisen, to try the Christian and to stumble the unconverted, have been confuted by the great corrector of human follies. Time has done what no philosophy, argument, or testimony could do. Those errors can no more agitate believers, disturb the peace of the churches, or terrify by false alarms, arrested sinners and inquiring penitents. They have lost their value to the skeptic—their virus to the Christian. Those who still adhere to them have scarcely a particle of religious influence beyond what they exercise over each other. The tendencies among them are so manifestly toward various forms of infidelity, that none who have faith in the gospel, as at first delivered, are now in danger from their pretences or delusions. It is surely a favorable circumstance that this rock of offence is so far removed. The revivals of 1841 and 1842 were greatly injured by the prevalence of these errors, and it was by these that the declension that followed was rendered, in many places, alarming and extensive. Skepticism was the legitimate consequence of the delusion. But the cloud has passed away; and men are better able to discriminate between sober conviction and sympathetic alarm—between an actual

change of character and a mere temporary reform. The ideal has given place to the real—the light and transient to the solid and permanent. The boisterous excitement which in some circles and sections, was identical with religious activity and enjoyment, cannot again be regarded with so much complacency. For it is now seen that true religion is characterized by order and sobriety, and that confusion and excesses are evidences of folly and fanaticism. Thus is the way of the Lord, in one respect, prepared, and His paths made straight."

Can it be possible that our religious teachers have become so blinded as to hope for the out-pouring of the Spirit of Him whose second coming is considered an "error which disturbs the peace of the churches"—is "virus to the Christian!" Yes, this blindness has come over them, and they grope in darkness like blind men at noon-day. But how do they expect to regain the favor of the Lord? We will let the same editor in the same article answer. He says:

"There is a concurrent, simultaneous conviction, in all departments of the evangelical church, that God is soon to pour out his Spirit. Not only is the necessity acknowledged—the desire is felt. Without mutual consultation, and yet as if moved by a common impulse, religious conventions, associations and churches, in the land, have appointed days of fasting and prayer. The Congregational Convention of Massachusetts appointed a day, which was observed last week throughout the State. Nearly every Baptist Association, and many individual churches, have done the same. Is there not in this wide-spread conviction and unanimous action, a promise of revival? Do not Christians thus pledge themselves to each other, to break the bands of lethargy and supineness which have so long held them in inglorious ease, and to gird themselves for action and for spiritual progress?"

Appointing such seasons of fasting may be an evidence of the "desire" of the churches for the bestowal of God's favor; nor would we deny that their feeling the need of divine aid, their confession of their deadness, and their willingness to supplicate God's favor, are encouraging symptoms on their part. But it does not therefore follow that God will revive his work among them. He will revive it, if they are perfectly humble, and truly penitent. Those who have bitterly opposed the idea of Christ's coming, in a spirit which manifested their unwillingness to have the Lord come, even if such should prove to be his purpose, before they can be accepted, must become in a frame of mind that will enable them to say, "Even so, come Lord Jesus." But while they rejoice that the Lord has not come, we see not how they can feel that love for him, which is well pleasing in his sight. The whole opposition to the Advent movement, appears to us to have been conducted in a most unchristian spirit. Else, why should there have been such a disposition to ridicule, malign, and misrepresent those looking for the Lord. We wish not to be uncharitable; but there is a problem that needs solving.

A word with regard to fasting. We question very much whether church and State fasts, as a general thing, are of much utility. When professors will not fast, only when there is a public fast, they do not usually fast in a manner well pleasing to God. It looks too much like proclaiming to the world that they fast. But when a whole community, or a congregation, without any pre-concert, are praying and fasting in their own secret chambers, each ignorant that others are fasting, then may we expect the Lord will hear, and answer, and bless. And the fact that the churches have had their public fasts, without receiving in return the gracious influences of God's Holy Spirit, is an indication that God has not been pleased with the spirit of their fasting, that something is still wrong with them; and that the set time to favor them has not yet come. Says the "Voice of Truth":—

The great mass who pretend to keep them, simply change their diet for one meal, or not to exceed one day. They eat and drink something, and not unfrequently have a time of feasting at supper. But supposing they eat nothing during the day, it would not be such a fast as the Lord approves. Hear what the Savior says of fasting (Matt. 6:16-18):—"Moreover, when ye fast, be not as the hypocrites, of a sad count-

enance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret, and He shall reward thee openly." Isaiah tells us why their fastings are not owned of God. He says (58: 1-10):—"Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. 'Wherefore have we fasted,' say they, 'and thou seest not?—Wherefore have we afflicted our soul, and thou takest no knowledge?' Behold, in the day of your fast you find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee: the glory of the Lord shall be thy re-ward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, 'Here I am.' If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day."

Correspondence.

LETTER FROM DR. FIELD.

Dear Bro. Himes:—For nearly half a century, the Church has enjoyed a singular and uncommon exemption from persecution. The sword of the civil government has not been unsheathed for the extermination of the people of God, as it once was, and consequently martyrdom, for the truth's sake, has long since ceased. The usual effect of this state of tranquillity has been unfavorable to spirituality, and practical godliness. The profession of religion is no longer dangerous, or unpopular. It is attended with no risk of life, or sacrifice of property, interest, or worldly influence. On the contrary, a connexion with some of the most popular churches, has been considered by thousands as necessary to success in business, and influence in society. Men of the world have sought admission to the sacred precincts of the church, for the purpose of securing patronage in their respective branches of business. This, I really suppose, has been the case with many, if I am allowed to judge of their motives and character by their actions. Now, this state of things has contributed to corrupt the church, and fill it with carnality and infidelity. Having no trials, such as befel the first Christians, the church has increased in goods, in worldly respectability and prosperity, while she is miserable, and wretched, and poor, and blind, and naked. In this condition of the church, how opportunely does the grand test-question of the age present itself. How opposite is such a doctrine as the speedy coming of Zion's King to reckon with his servants at such a time as this! With what tremendous tones does it speak to the hypocrite, the backslider, and the mere nominal professor! And with what searching power must it try the heart of the sincere Christian, and drive him to self-examination, and to a proper preparation for the scenes of the last day. Never, since the days of the Apostles, has the church stood so much in need of the crucifying and sanctifying influence of the doctrine. We want something to wean us from the world, to put our fidelity, our love to the test. That something is the blessed hope, the long-desired object of our labors, and sufferings. The proclamation of the near approach of our Judge and King is a message of thrilling interest to the true child of God, and at once rouses him to preparation, while it imparts to his soul unspeakable joy. It is the life and soul of his hope, the very anchor of his soul; and nothing is so acceptable to his oppressed and fainting heart as the assurance that his deliverer is nigh.

The subject has lost none of its interest with me, notwithstanding the failure of our calculations. It must, it seems to me, become a prominent theme with all who love the appearing and kingdom of Messiah from this time forward. And as time rolls on, and the moral signs occur, it must necessarily acquire more and more importance, and draw the line more distinctly between those who love the Lord, and those who love him not. The whole Christian community needs sifting and purging; and the glorious hope of the gospel is the thing to do it. It ought not to be lost sight of for one moment, but kept before saint and sinner until the thunders of the last trumpet shall close human probation, and end our pilgrimage.

With a view to hold up the doctrine in all its bearings, and defend the truth against spiritualists, and errorists of every grade and sect, who virtually deny the hope of the gospel, we need such a paper as the "Herald." We cannot do without it. Every friend of the cause should rally to its support, and aid its editors by their prayers and their contributions. I should feel that my religious enjoyments were greatly abridged were I deprived of its welcome visits. I trust you will not be discouraged, but hold on your way. Your enemies will be foiled. Let them say what they please, the candid and intelligent will do you justice. I have often thought that it was a providential occurrence that you took charge of the publishing department.—It appears to me that it was of God's, and your untiring zeal, unsurpassed industry, and indomitable courage, prove the wisdom of the choice. Go on, then, my brother, and battle for truth, and you will be sustained. Your brethren in this region have the fullest confidence in your integrity, and will remember you in their prayers before a throne of grace.

Yours, waiting for the Lord from heaven,

N. FIELD.

Jeffersonville (Ind.), Nov. 5, 1845.

EXTRACT FROM THE LETTER OF AN AGED BROTHER.

..... I am but a few months short of 78 years of age. For 57 years I have been a member of a Baptist church; and until within two years, for about 40 years, I have officiated in the responsible office of deacon. I hardly need mention the sore struggle I have had in breaking with those with whom I had so long taken sweet counsel. I still meet with them, as I am alone, and have no Advent brethren to associate with, a privilege I have much longed for.

I should be ungrateful indeed were I not ready and willing to acknowledge the light I have received on the prophecies, by reading the expositions given by Bro. Miller, and others. They have removed many difficulties under which I had long labored. I am astonished when I converse with ministers who are tenacious for what they call orthodoxy, to vindicate their system. They will, in argument, deny plain declarations of Scripture, and its whole connection. Although I am alone, and all I have to strengthen my faith, aside from the Bible, is your weekly sheet, which I value more than any preacher in the land who opposes its doctrine, yet I am as strong in the faith as ever, that God has a design in the work, and that for the special benefit of those who are willing to forsake all for his name. I said to my brethren, although unworthy, I claimed the privilege of standing with my Advent brethren, that I might share with them in the slanders which have been so profusely cast on them. In my long experience, I know not anything which has ever transpired that was the cause of deeper regret than when I heard of so many of the noted brethren, like comets, flying off in wild directions; but I rejoice that almost every paper gives notice of some who have seen their mistake, and are willing to confess, and take their stand again on the sure foundation.

The church to which I have so long been a member in this place, has lately settled a minister from the North, by the name of Green, who says he has heard Bro. Miller lecture in St. Lawrence Co., and speaks in high commendation of him as a sincere Christian, and as possessing great knowledge in history and the Scriptures, and although for some reason he does not preach the doctrine, yet he agrees with me on certain points, which are, the church has no reason to believe that it will see any better times until the restoration of all things, and where and when the fathers will realize the promises.

Affectionately yours,

JONATHAN COLE.

Salisbury (Herkimer Co., N. Y.), Nov. 10, 1845.

LETTER FROM BRO. E. L. BLAKESLEE.

Bro. Himes:—It rejoices my heart to learn, through the medium of the Advent papers, that there are some who are returning from error's ways. May the Lord help such to endure unto the end; for I well know

how to sympathize with those who have unintentionally gone astray. May the Lord have mercy upon all who have once felt the pardoning influences of God's grace, and once yielded to his requirements, but in their willingness to obey, have believed those ravening wolves who go about in sheep's clothing,—even those who handle the word of God deceitfully, and by that means draw honest and well-meaning people into the snare of the devil. Oh! may the Lord help his children to see the snare before stepping into it; for I verily believe there are more hopes of a man who never tasted that the Lord was gracious, than of one who has, and afterwards become entangled. Had it not been for the long-suffering of God in sparing my life, that I might hear of the coming of Christ to judgment, I must, for aught I can see, have met the frowns of my Judge; for in following the teaching of such men as appeared to be very humble, I verily thought his coming and the judgment past. There were many other doctrinal points taught me, which, if carried out and persisted in, would wholly unprepare a man to meet his Lord and Master. Many times when I have been thinking and relating my experience, and wonderful deliverance from the snare of the fowler, my flesh has betrayed its weakness, and I am led to exclaim, "Lord help us to understand thy word, that we may walk according to thy counsel." Amen.

Yours, rejoicing in the hope of eternal life,

ELIHU S. BLAKESLEE.

Prospect (Conn.), Nov. 1, 1845.

Bro. E. Dudley writes:—"I rejoice that God has brought us through the fire, to prove our attachment to him. Glory be to his blessed name for all the trials we have had, and still may be called to pass through. Why rejoice at trials! 1 Pet. 2:21, 'For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps.' God has been teaching us to live by faith on the Son of God, that we may trust in the Lord at all times. Let us obey our blessed Lord, and we shall be like mount Sion that cannot be moved.

A few in this place are looking for that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Our hearts are united; and we mourn with those that mourn, weep with all that weep, and sympathize with all God's suffering children. Our hearts were much comforted last evening by the coming of Bro. Kent; it was the joy and comfort of our souls.

I remain yours in the blessed hope,

EENEZER DUDLEY.

Wallingford (Conn.), Nov. 15, 1845.

Bro. T. Smith writes:—In reference to the cause, I think it is on the rise in various places. Notwithstanding, there is much of a Laodicean state prevailing with many. The "shut door" brethren on the Penobscot were very sanguine in their expectations of the coming of the Lord on the 22d or 23d of last month. When that past, some demurred, and others became equally strong on another moon, contending that some Jewish years had thirteen moons, and that this year was one. I am ardent in my expectation, that all who are truly the Lord's, will yet be brought to see eye to eye. In God I hope, and to Him I fervently pray, that as Adventists we may be wholly converted to God, and fully prepared for His coming.—"The wise shall understand."

Yours, with much affection, THOMAS SMITH.

Verona (Me.), Nov. 12, 1845.

BRO. LYMON H. BLACKMAN, of Royal Oak, (Mich.) writes:—There are but few persons in this section of country that hold to the speedy coming of our Savior. There has been but very few lecturers in this State, and for some time past none about here. The people are very much prejudiced against the doctrine as in other places. I received some Judaizing papers this last summer, but after perusing them, I made up my mind, and not believing the doctrine, I ordered them stopped. We have none of the no mercy brethren in these parts. I approve of the proceedings of the Albany Conference.

With respect I am yours, and looking for the coming King.

EXTRACTS OF LETTERS.

Bro. Griggs, writes from Brimfield, (Ms.), that the truth still prevails in that place, and in the vicinity. The recent visit of Bro. Billings was a blessing to the little flock in that region.

Bro. T. Pickards, of Cincinnati, (O.) writes, that he embraced the faith at the big Tent meeting at Roch-

ester, N. Y. He is still firm in the blessed Bible truth of the Advent. He deprecates the mischiefs that have been done to the cause by the extravagances of some calling themselves Adventists. But a better day is dawning. He meets with a happy, and increasing band in that city who are looking for the glorious kingdom of God.

Bro. S. Bradford, of Kingston, (Ms.), writes, that the friends in that place would like to have us come and give them a course of Lectures in that place. The door is open in that region, and good might be done. I wish you would just think of the field in Old Colony. Brethren here are holding fast.

Note.—I will try to visit Kingston, in the course of the winter. J. V. H.

Bro. M. Chandler, informs us that he is laboring in East and West Troy, and Lansingburgh, and Middletown, (N. Y.) The cause is reviving.

Bro. Andrew Pike, of North Augusta, (C. W.), writes, that they need an Advent Lecturer very much in that vicinity. He wishes some intelligent brother may come that way, and publish the glorious tidings of the Kingdom at hand.

OBITUARY.—Bro. Erastus P. Fitch has fallen asleep in Jesus, as we trust. He died of the typhoid fever, after a few days' illness, Sept. 6, aged 34 years. He became interested in the gospel when near 20 years of age. About three years since he embraced the doctrine of the Advent, and exhorted all to prepare for the judgment. His funeral was attended by a large concourse of relatives and friends on the 8th. A discourse was preached by Bro. E. L. Clark, of Troy, from 1 Pet. 1:3. H. BINGHAM.

Died in Portland Me., Julia Ann, and George Henry Scammon. The first died on the 11th of November, the other on the 15th, 1845. They were the youngest children of Ezra, and Mary Scammon.

Thus, our brother and sister have been called to part with their dear offspring. But they are not left without hope. These dear little ones will come again to their own border. Of such is the kingdom of heaven. Yes, dear brother and sister, you will soon see them again all glorious and immortal.

Items.

Mutiny and Murder.—This morning three of the mutineers of the American ship Oscar arrived at Sandy Hook and were transferred to the Brooklyn jail. The master of this vessel, Captain Ludlow, shot a seaman dead and was arrested by the American consul at the nearest port, and compelled to return home to take his trial for murder. He is daily expected to arrive either here or at Sag Harbor. Of course the mutineers will be tried here, and the captain also, if he arrives at any port in the Southern district.—N. Y. Commercial.

Potatoes.—A fine, noble blooded cow, belonging to Win. K. Adams of this city, was poisoned a few days since, by throwing potatoes in her way, partially rotten, and which proved to be diseased. This should be a caution to all who have occasion to assort their potatoes this time of year, and not to leave them exposed, as they are a virulent poison.—Cleveland Plain-dealer.

Caution should be used in cooking and eating potatoes partially affected with the disease that now prevails in this country. All defected spots should be cut off, and thrown away before cooking.—Buffalo Com.

The potato disease, according to the Toronto Globe, has shown itself almost universally in that part of Canada. Similar accounts are received from other parts of the country. The crop was not originally a large one, and the rot has ruined it entirely.

Later from Mexico.—We received yesterday, by the way of Pensacola, advices somewhat later from Vera Cruz, brought by the Falmouth. Gen. Paredes has written to the Mexican Government that his greatest pride shall be to repress all revolutionary movements and put down any illegal opposition to the proposed negotiation with the United States. We have this intelligence upon authority in which we place every reliance.—N. O. Picayune.

The Courier says that another person was assaulted and badly wounded while passing over the Common on Saturday evening. He escaped without losing his money, although it is stated that he had some \$100 with him.

We learn from the Henderson Kentuckian that a destructive fire has been raging in the woods of that county for several days, which has destroyed much valuable timber.

Melancholy Occurrence.—Three children of a Mr. Wallace, the oldest five years of age, were burnt to

death at Paper Mill Village, Alstead, N. H., on the 18th inst. Their mother had just placed them in bed, and stepped across the street to the house of a neighbor, and the fire is supposed to have communicated to the bed clothes from her lamp.

Conviction for Murder.—Dexter Wells, (who shot Robert Headden at Greenville C. H., on the 1st of July last,) was tried and found guilty on Thursday, the 13th inst., before his Honor Judge Frost. He was sentenced to be hung on the third Friday in February next.

Death of the Mayor.—We are pained to be called to announce, the death of Hon. Thomas A. Davis, Mayor of the City of Boston. Mr. Davis departed this life, at his country seat, in Brookline, on Saturday, the 22d ult., between the hours of twelve and one o'clock. He has been suffering, for several months, under the pains and extreme debility of a pulmonary disease, which had at last terminated his existence. Mr. Davis was an honest, an upright and a conscientious man. He exerted the utmost of his ability—mental and physical—to discharge the duties of his office faithfully and correctly.—*Boston Atlas.*

Famine in Ireland.—A letter from Dublin to the New York Tribune says:—"Ere this letter shall have reached you, the famine will actually have commenced, and whatever may be done in the interim here to avert its evils, immense sufferings must ensue. Could I detail to you the many cases of wretchedness and want daily coming under our observation, I believe it would rouse our country to immediate and energetic action. But I need not detail them. Is it not enough that six millions of human beings in Ireland and England are within eight weeks of starvation? But I cannot pursue the awful subject. Help! oh, help! ye who can! Fathers, mothers, sisters, brothers—friends of humanity, children of a common Father, your brothers and sisters are starving? Here I leave the entire matter, mournful as it is, for the profound and solemn consideration of the American People; and may God open their hearts to do unto others as they would under reversed circumstances have others do to them."

German Catholic Synod.—Berlin, October 24th.—The German Catholic Synod, which consists in all of twenty-seven members, of whom five are divines, and who represent nineteen German Catholic congregations—those of Berlin, Potsdam, Spandau, Brandenburg, Nauen, Halle, Ruppiner, Genthien, Stettin, Frankfurt on the Oder, Stolpen, Cottbus, Magdeburg, Halberstadt, Erfurt, Neuruppin, Mersburg, Seitzwedel and Mulhausen—held a preparatory meeting, at which the councillor Galli has been chosen president. The synod assembled this morning at 9 o'clock, when parson Brauner opened its sittings with a solemn discourse, in which he particularly dwelt on the consideration of undertaking a church reform.

They are here, said the orator, influenced by the belief which has awakened in the minds of all of them, concerning the possibility of a church reform promising good fruit. It was indeed said that all this stir about reform only sprang up in the heads of young men; but they saw here assembled greyheaded persons intent on the same purpose, and it is this latter circumstance which warrants the belief in the success of the undertaking.

THE HERALD AND WATCH.

BOSTON, DEC. 3.

Removal of the Office of the Herald

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

THE TWO ADVENT PAPERS.—Two papers are now needed for the support of the Advent cause—one in the East, and one in the West. Two thus located, and acting in harmony, would produce the happiest results. Now that our views relative to the course we should pursue, as a people, appear to be understood and appreciated, and that there is no difference in fact, we see no reason why the two now published should not act in perfect unison. Let the "Herald," then, be sustained in the East, and the "Voice of Truth" in the West, and the Advent bark will yet outstride the storm, and land us safely in the haven of eternal rest.

The "Regenerator."

Our readers will recollect that a few weeks since we published a statement from that paper, asserting that Mr. Miller, in the beginning of his career, was "bold in saying, that if the Bible was true, the time was as he had shown it from the Bible to be. In other words, if it did not prove to be as he had from the Bible shown it to be, then the Bible was not to be depended on for what it professed to be." The point at issue was, that if his time should fail, the Bible was not to be depended on. We asked the Boston "Investigator" (as we did not exchange with the "Regenerator") to correct this. The "Investigator" copied our correction, accompanied with some remarks of its own. This the "Regenerator" copies, and adds the following rejoinder:—

"I tell the 'Advent Herald' its call on the 'Regenerator' for correction is incorrect. I know whereof I affirmed. Wm. Miller and I were Baptist bedfellows. We were personally familiar, in the early part of his publishing his Advent views. Lived only twenty-five miles apart. He had relatives in my native town, in the school district with me. He was often there. At his special request, I called on him at Hampton, and staid over night with him, to give him an opportunity to convince me, if he could, of the correctness of his views. He called and staid with me at Orwell, for the same purpose. I was always under necessity of telling him his facts and reasons were insufficient. At that time, nothing was more common with him than to say—If the Bible be true, it is so and so, and must, therefore, come out so and so. Multitudes can testify, if they would, that he was then in the habit of using such language. His relative, Elnathan Phelps, gave it to me, at that time, as his opinion, that if the time fixed on by brother Miller should pass, and not bring the event according to his expectations, he (brother Miller) would give up the Bible, and become an infidel. This was in the beginning of brother Miller's career, as I stated in No. 40 of the 'Regenerator'—a fact not included in the citation of my language by the 'Investigator,' above. An accidental oversight, no doubt, with brother Seaver. Brother Miller afterwards became more cautious. As the time drew near, he became less confident. If the 'Advent Herald' will not stand in error, and lead others into it, it will now correct its own erroneous attempt at correction."

To the above we reply, that it does not seem at all unlikely that Mr. Miller may have remarked, in the warmth of his confidence, that if the Bible is true, it must be so; but not in a sense to imply, that there would be any doubt in his own mind of the authority of the Scriptures, if there should prove to be a failure of the time. In the explanation of the "Regenerator," there is nothing to imply this. Giving the full force to what Mr. Murray claims Mr. Miller has said, we should only be warranted in understanding it as an expression of confidence in his published time. But we know that Mr. Miller has ever expressed the utmost confidence in the Scriptures, and that he never would have ventured to risk the claims of the Bible upon the correctness of his views. We therefore still think that our correction was fully demanded.

Our Talents.

God has, in his providence, entrusted to every man more or less talents. To some he has given ten, to others, five, to others, two, and to others, one. These talents are entrusted to every one, according to their several ability. Of the use made of these talents God will require an account when he shall come to reckon with each one of his servants. It is therefore incumbent on each one of us that we use aright the talents entrusted to our use. Those who have five talents will not be justified by the use of only three, or two, or one. Nor will those who have but three, or two, or one, be justified by attempting the use of five, or ten. Each one is responsible for the use of those, and those only, that are entrusted to him. When those who have many talents use only a few, or those who have but few attempt the use of the many, order must give way to confusion and anarchy. To move on in unison and harmony, each should perform all, and attempt only what is entrusted to them. So, to attempt more, or to do less, is to depart from the plan of God, in the distribution of his talents to man.

A Series of Conferences

Will be held at the following places on Friday, and continue over the Sabbath, and if thought best, until the Tuesday next following:—

New Bedford, Mass., Dec. 5.

Worcester, Mass., Dec. 12.

Southbridge, Mass., Dec. 19.

We shall expect a full attendance at these meetings. Lectures will be given on the nature and time of the coming kingdom. J. V. HIMES.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

Notices.

NEW YORK CITY.—Bro. JAMES E. SEBRING, our Agent, keeps the "Harp," "Shield," "Herald," and other Advent works, at 397 Pearl-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

IF NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

Letters and Receipts for Herald and Watch,

TO NOVEMBER 29.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

C. F. Green, 269; L. Darbe, 244; F. Hurd, 230; C. Bradish, 230; S. Wells, 264; W. Shaw, (by P. M.) 258; L. P. Barnum (by A. Clapp), 256; D. Prior, v. 10; W. Grant, v. 10; H. N. Hurlburt, v. 10; J. Hazelton, v. 11; B. Cooper, v. 10; M. C. Weld, 261; D. Chace, 2d, 262; L. Cole (for J. Cole), 262; M. Fall, 264; J. B. Stayton, 264; N. G. Withington (paid 209 on the paper discontinued, leaving \$1 due on that, and \$2 on the one continued); H. Asselstyn, 251; S. H. Chapin, 280; M. P. Chapin, 235; E. Oakes, v. 10; H. Cady, 264; C. Whitaker, 264; S. Nye (by R. V. Lyon), 264—each \$1. C. Hardy, v. 8; A. P. Nichols, 248; S. Griggs (paid bal. of Watch and Herald to 264); M. E. Murfee, v. 10; L. H. Blackman, v. 10; J. N. Nixon, 234—each \$2. S. Gillingham, v. 10—\$3. Wm. Miller (for W. S. M.), v. 10—\$4. T. H. Ewins, 267—\$1 25. A. Clark, v. 14—\$5.

C. F. Grymes; L. D. Fleming; E. C. Clemons; W. G. Ruggles (we cannot find the name referred to unless his P. O. address is given); J. Weston; S. Foster, Jr.; P. Bromley, \$20 (the last was as in the Herald); J. S. Speights (the paper is sent every week to A. Mazingoo, to the Balt. P. O.); I. R. Gates; W. H. Scott (the money from M. Christie was received, and paid 281); M. Wilson, \$1, 269.

J. Cummings, \$1 (sent the Test. last week); H. Heath (all right); J. Litch, \$15; A. P. Barringer, \$5.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 18.

Boston and New York, Wednesday, Dec. 10, 1845.

WHOLE NO. 240.

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"Feed my Sheep."

"Lovest thou me?"

"Yes, dear Savior, well we love Thee,
There's no heart throned in us, above Thee."

"Lovest thou me?"

"Yes, dear Savior, we adore Thee,
And no gods have we before Thee!"

"Lovest thou me?"

"Oh, Lord! we're grieved, Thou knowest well,
With love love for Thee our full hearts swell!"

"Feed my sheep."

I leave them scattered far and near,
Among the wolves till I appear,
In woolly clothing who will go,
To snare the flock with outward show.
Ye'll know them when their fruits are seen,
For they are 'thorn' and 'thistle' men.

"Feed thou my sheep:—and watch and pray,
Be 'gentle,' kind, to those that stray;
'Study to be approved of God,'
'A workman,' dealing out the word;
'But shun vain babblings and profane,'
Those 'canker' words of error plain,
Which say the 'resurrection's past,'
Or that it will not be, at last.
The firm foundations of my throne
Are sealed, and too, I know my own;
I'll gather them from east and west,
And bring them to my promised rest.

"My shepherds must not wrathful 'strive,'
But righteous, godly, they must live;
Ever looking for 'that hope,'
That 'purifies,' and bears us up—
The great appearing of their Lord,
Which will be quickly, saith my Word.
Go tell my sheep I quickly come,
To seek them out and gather home;
And charge them that they watch and pray,
So much the more as hastes the day."

"Lovest thou me?"

"O Lord, thou knowest all things well,
Our love for thee no words can tell!"

"Feed my lambs:"

Chill'd by the winds, by wild beasts torn,
My poor lambs dying, plaintive mourn!
Now, if thou lov'st me, Peter, feed
My 'little ones,' in this their need.

"I will be with thee by my power—
The Comforter—in every hour;
And what is done to mine, shall be
Esteemed as if 'twere done to me.
The least of these my brethren share
My tenderest love and watchful care.

"I have arisen! say to them,
I'll come and gather every gem:
And every one that loves this 'hope,'
Shall with my jewels be made up."

"I'll come again! and in my arms,
I'll shield my lambs from all that harms;

Then feed them still, and shelter well,
'A little while,' with me they'll dwell.

"Looking and longing for the day
Of my appearing, do not stray.
Faint ones! but constant wait for me,
And soon from foes ye shall be free.

"In quiet pastures ye shall feed,
Beside still waters I will lead;
Naught in my kingdom shall destroy,
But ye shall have untroubled joy."

C.

Time of the Advent may be Known.

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."—1 Tim. 6:13-16.

Can this be a Christian charge?—can it be apostolic? If it is, where are the Christians? where are the apostles? Who, in this age, would dare to give or receive such a charge? Who could do so without being subjected to the imputation of "fanaticism," "heresy," "insanity?" What! the appearing of our Lord Jesus Christ mentioned in an apostolic charge, and that event to take place in accordance with arrangements of time! How can these things be! Do not the reputed apostles of our day look upon everything of the kind with ineffable contempt? warn us against it as "delusion?" and laugh at it as "moonshine?" All this may be without furnishing anything new under the sun. It may be that at the close of the gospel history, as at its beginning, the truth is to be found with those who are esteemed "deceivers," "babblers," and "pestilent fellows." And why should it not be so? Are we to suppose that the devil is now to abandon the artifice he has practised with so much success since the days of the patriarchs—that of making the truth as unpopular as he can, that it may be despised for being unpopular? It is enough that the disciple be as his master. It is enough for us to know the truth, let its reputation among men be what it may.

Whatever the charge contained in the text may mean, we need not fear to believe.—That certainly is Christian, that is apostolic ground. Let us look again at the text. The manner of the Apostle implies the deeply impressive character of the truth he utters:—*I give thee charge in the sight of God, who quickeneth all things—who has called us and every form of existence around us into being;—and in the sight of Jesus Christ, who before Pontius Pilate witnessed a good confession—*and thus set an example for all who confess his truth,—*that thou keep this commandment without spot, unrebukable,*—let your life be a practical exhibition of the purity and excellence of the truth you preach.—And this is to be done by yourself and the faithful men to whom you are to commit the things you have heard, and the others whom they shall teach, (2 Tim. 2:2,) until the appearing of our Lord Jesus Christ: which in his times he shall show;—that event shall surely take place; for he is by appointment the blessed and only Potentate, the King of kings, and Lord of lords; and in

that majesty he is to "appear," when the times for the triumph of the kings and lords of this world, and for his exaltation, shall have run out.

The propositions presented in the text, now to be considered, are these.—1st. The appearing of our Lord Jesus Christ will surely take place; and, 2d. That great event is to take place in accordance with his own arrangements of time.

1. The great event which the Apostle brings before the mind of his son, and successors, with so much solemnity, as the motive to faithfulness, and the termination of their labors, is the appearing of our Lord Jesus Christ. But what are we to understand that event to be? What do the phrases mean, "the appearing of Christ," "the coming of Christ," which so often occur in the word of God? This question should be settled before we can take a step intelligently; and although the question is one of the most simple that could be presented from the word of God, there is scarcely any one on which there are so many discordant opinions among those who profess to believe his word. The meaning of these portions of inspired truth, as given in the commentaries and pulpit discourses of the day, is almost anything and everything but the one only meaning that is authorized by the word of God. They mean "the event of death"—"some remarkable event of providence, such as the destruction of Jerusalem"—"the visits and manifestations of the Spirit," we are told. (See Dr. Clarke, Preface to 2 Thess.) But for nothing of this has God given us any authority. Indeed, it is all directly opposed to his word. It is certain the apostles could not associate death and the coming of Christ together as the same thing. When the Savior told Peter by what death he should glorify God, and Peter wished to know what John's fate was to be, Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren, that that disciple should not die. (John 21:18-23.) Mark their idea of what Jesus said: *If John tarries till Christ comes, John cannot die!* Now, if they could not suppose that the death even of an apostle might be denoted by the coming of Christ, can we give these portions such an application without being wise above what is written?

Again. When the disciples asked the question, What shall be the sign of thy coming? are we to suppose they asked for a sign of their death? or that the Savior, in answering them, meant to tell them that death could not take place in the desert, or the secret chamber? Our brethren and the world may charge us with anything else, but they must spare us from that of ascribing such nonsense and falsehood to the Great Author of all truth.

But may not these phrases sometimes apply to the destruction of Jerusalem? No. Never.—Christ was evidently speaking of that event when he said, Then if any man shall say unto you, 'Lo, here is Christ,' or there! believe it not.—Matt. 24:23. As if he had said, I shall not come then; if any one says that my coming takes place then, they will say that which is not true. Believe them not. Whom, now, shall we believe? Christ himself, or those who tell us his coming did then take place? Let God be true, and every man who contradicts his truth, a liar. God to man

May not these phrases then denote the visits and manifestations of the Spirit? They evidently do not in any case. Christ never could tell a falsehood, contradict himself, or speak an absurdity.—He never could tell the disciples that they should be deceived if they expected to enjoy the presence of the Spirit in the desert, or the secret chambers, for in these places it has been enjoyed, in its greatest measure, by those of whom the world was not worthy, and who were glad to find a shelter in dens and caves of the earth.—In this sense it is that he is present with two or three who meet together in his name. His disciples who loved him and kept his commandments, were to have the Spirit to abide with them for ever—to dwell with them and be in them: John 14:15-17. Besides, it is certain that the apostles enjoyed as much of the presence of the Spirit as any one in our day can honestly pretend to enjoy; and they looked to the appearing—the coming—of Christ as the crowning glory of their hope; to these also Jesus gave the promise, “If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.”—John 14:3. Now, unless we are prepared to question the truth of this promise of Christ, the Spirit has never been absent from his disciples; and what propriety can there be in saying he will come to them in a sense in which he is already present?

Let us not be misunderstood. We believe and rejoice in the presence of the Spirit; and that its enjoyment is absolutely indispensable to a true preparation for the coming and kingdom of Christ; but we deny that the manifestation of the Spirit is ever spoken of as the appearing, or the coming of Christ. God is a God of order, and we cannot disregard the order of God with impunity.—We are bound to speak of things as God speaks of them. And it is precisely upon this point that the professed church of the present day has become bewildered by misinterpreting the directory of heaven so as to make one part of the truth of God the means of overthrowing and destroying another part of it. And this has given a feature to the guilt of this generation which makes it without a parallel in that of any other generation that has lived before us. The apostles always speak of the enjoyment of the Spirit as “the earnest” of the inheritance that is to be received at the day of redemption. By receiving the spirit of adoption we become children and heirs, and henceforth wait for the adoption itself—the redemption of the body. The church of the present day has lost sight of the true relation of the received spiritual blessing to the promised redemption that is to be brought unto us at the appearing of Jesus Christ; and having lost sight of the fixed relation between these two parts of the great redeeming arrangement to each other, they can see nothing that is connected with that in its true light.—By one class the true inheritance, and the time of its possession, are lost sight of, in the earnest, just as the Jews of old lost sight of the promise which looked to the immortal state, in the typical and temporal possession of Palestine; and as they could not realize their expectations in the temporal possession, they were continually dissatisfied, and murmuring that their “hope was lost, they were cut off from their inheritance.” Being ignorant of God’s plan in the case, and going about to establish their own plan, they could not submit to that of God. They reasoned thus: “Abraham was one, and he inherited the land: but we are many, the land is given us for inheritance.”—Ezek. 33:24. Whereas, according to Stephen, “God gave Abraham none inheritance in it, no, not so much as to set his foot on yet he promised that he would give it to him for a possession, and to his seed after him.”—Acts 7:5. Just so these Christians show that they “know not the Scriptures.” By misapplying a remark of Christ, which was addressed to “the Pharisees” (Luke 17:20) and supposing it to assert that the kingdom of God is within them,—whereas the Savior

meant to say that the kingdom of God, in the only form in which it then existed, or could exist till his coming in glory, was “among” them,—they are continually making themselves ridiculous, or abominable, by pretending to that which can never be attained in this mortal state;—that they are not under the influence of natural sympathy—that they are above the attacks of disease and death, have immortal bodies—are commissioned to destroy the wicked, &c. &c.; or, taking it for granted that the kingdom of God is indeed set up, they attempt the most fruitless and senseless efforts to make the kingdom such an one as they have light enough to see it ought to be.—These have lost sight of the true inheritance—the kingdom in its completed state—in the earnest, the pledge of heirship to the kingdom.

Another class, entirely in doubt about any better portion hereafter, or looking for a visionary paradise in which there is as little that is inviting as could be found in that of the poet’s “Poor Indian,” have no sense of their need of “the Spirit,” or have no use for that blessing if they have ever enjoyed it, and are laboring with all their might, mind, and strength for the best portion they can obtain in this present evil world. Both of these classes, which constitute nearly the whole of the professed Christian church, (we rejoice that there is a class who, though they differ from us are not of these two classes,) since they are alike in darkness and confusion upon the Scriptural plan of redemption, look with the most profound amusement or contempt upon those who occupy the position of the patriarchs, prophets, and apostles, and are continually ascribing to them absurdities, improprieties, and extravagances, which are found in their rankest form among themselves.

It may be said of them as Stephen said of the Jews who were ready to murder him, “Ye do always resist the Holy Ghost, as your fathers did, so do ye.” He showed them that their fathers had resisted the Holy Ghost by rejecting the instruments whom God had raised up to accomplish his purposes of mercy: “the patriarchs, moved with envy, sold Joseph into Egypt; but God was with him;”—“Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer;”—“which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One, of whom ye have been now the betrayers and murderers!”

As it has been heretofore so it is now. Those whom God has chosen to be the ambassadors of his truth have always been unpopular enough to excite the “envy,” to be “refused,” and persecuted by those who know not the Scriptures, nor the power or plans of God. Not that we suppose that all are right simply because they are refused by any class of men; no, no. We know where we stand. Our foundation is that of the apostles and prophets, Jesus Christ himself being the chief corner-stone; the foundation of our opposers is that of the persecutors and murderers of all these: they occupy the same position, in reference to those prophecies which speak of the coming of the Just One in his glory, that the Jews occupied, in reference to those which spake of his coming in his humiliation. The first of the classes before referred to, ignorant of the true relation of what they have received, and possibly now enjoy, to that which they cannot have in this state of things, grieve the Spirit of God by running counter to its dictates; the other class, as destitute of the spiritual earnest as they are ignorant both of the earnest and the inheritance, to which it refers, grieve the Spirit by “despising the pleasant land”—by selling their birthright for a mess of pottage. And herein consists the unparalleled guilt of this generation.

Never has the church and the world enjoyed the outpouring of the Spirit as in our day. There

is scarcely a city or village; scarcely a mansion or cottage, that has not been visited by the Spirit of God, in the awakening or conversion of those of their occupants who have arrived to years of maturity; but where is the fruit? Who now is found walking in the Spirit, living in the Spirit, as pilgrims and strangers on the earth? Who now is found of all the children of God, which have been begotten by the word of his truth, that is not so completely blinded by the worldly spirit of the sect or society into which he may have been gathered, that he feels at perfect liberty, nay, in duty bound, to deride those very truths to which that sect may be indebted for its existence? Let it not be said that it is only to the fixing of the time for the great events of prophecy to take place which has been the subject of derision by the professed people of God; they have been as much opposed to the application of the prophecies to events, according to the views of the church from its earliest ages, as to the interpretation of the times of prophecy. Indeed, it is only a hypocritical pretence to say that the interpretation of these times was the objectionable point; for which of the opposers of the Advent doctrine have not, in the same work, perhaps the same page, in which they have denounced the calculation of these times, by the Advent writers, as an unpardonable meddling with secret things, gone right on to show, as they assumed, when these periods were fulfilled in the past, or when they terminate in the future? And why should it be so much more objectionable to fix their termination “about the year 1843,” than about 1866, or about 1900, or about 365,000 years in the future even? This objection is a mere pretence, under which it is attempted to conceal the prevailing and deep-rooted hatred to the truth of God.

To return to the argument. Although it must be held as a sacred truth, that there can be no salvation without the renewing and sustaining agency of the Holy Ghost; on the other hand, whatever we may enjoy of that blessing, it can never, in this state of things, amount to anything more than “the earnest of our inheritance until the redemption of the purchased possession”—“the spirit of adoption”—the inheritance itself, and the adoption itself to be enjoyed at the appearing of Jesus Christ; and the people of God can never consistently or safely suppose that they are anything else than pilgrims and strangers here, for here we have no continuing city, but we seek one to come. There only can be found the kingdom of God which is the subject of promise to the righteous; and that is to be inherited when the Son of man shall come in his glory, and all nations shall be gathered before him. To the events of that day, and to these only, are we to look for “the appearing of our Lord Jesus Christ.” And that this is to be literally a personal and visible appearing, if men can be so inconsiderate as to suppose there can be an appearing of Christ that is not personal and visible, is made evident by testimony that no criticism, no sophistry, no quibbling of exegetics can destroy. The testimony of the angels of God, given to the apostles at the time Christ ascended to heaven, settles that point for ever, if that were all that could be given:—“And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” (Acts 1:9-11.)

Now if these angels had only said, “this same Jesus, which is taken up from you into heaven, shall so come as ye have seen him go into heaven,” it would have been sufficient to settle the question of a personal and visible return in every unperverted mind; but as if it had been foreseen that

the evil spirit would attempt to pervert the word of God, as to the *manner* of the event, they say, he "shall so *come* in like *MANNER* as ye have seen him *go* into heaven." Words could not be employed to express more clearly and positively the fact of a personal and visible return of our Lord. The testimony is unpervertible. The same Jesus is to come from heaven who then went into heaven. He was seen to go, and a cloud received him out of their sight. Behold he cometh with clouds, and every eye shall see him. The fact, and the *manner* of the fact of the return are settled.

And in accordance with this testimony the apostles took their position, which all of their faith will also take: "Our conversation (*politeuma*, community, or city) is in heaven, from whence also we look for the Savior, the Lord Jesus, who shall change our vile bodies that they may be fashioned like unto his glorious body, by the power wherewith he is able even to subdue all things unto himself." (Phil. 3:20, 21.)

Again, the fact of the first advent is made the ground of the argument for the second advent: "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself; . . . and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:26-28. As certainly as there was a personal appearing in the first advent, so there must be at the second. God forbid, therefore, that we should ever blush on account of any saintly ridicule that may be cast upon us for "gazing up into heaven" to catch the first flush of glory that may herald the appearing of "this same Jesus," while we stand on such apostolic ground. If there is any blushing to do, it belongs to another class.

Every Christian who has made a profession of his faith, if he has done it understandingly, has made it in view of this event: for whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

The hope of the Christian can never be realized until the appearing of Christ; and it is impossible for any one to embrace fully the great lessons of the gospel without embracing this truth: "For the grace of God that bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus, 2:11-13. By this it seems that the grace of God, which came by Jesus Christ, teaches us as clearly to look for his glorious appearing, as it does to live soberly, righteously, and godly in this present evil world. Is it surprising that those who deride the former of these lessons should forget the latter?

"The Man of Sin."

Dear Bro. Himes:—After careful search of the Scriptures, I think I see good reasons for dissenting from the interpretation usually given to a part of the verse in 2 Thess. 2:8, "Whom the Lord shall consume with the spirit of his mouth." Mr. Scott in his comments on this part of the verse quoted above, says, "According to the predictions of his word, and by the preaching of his gospel, attended by the influence of his spirit, he would gradually waste and consume this anti-Christian tyranny, and terminate all his corruptions of the Gospel. This he has been accomplishing, during the space of above three hundred years, since the first dawnings of the reformation." Adam Clarke, writing on the same passage, says, "He shall blast him so, that he shall wither and die away; and this shall be done by the spirit of his mouth; the words of eternal life, the true doctrine of the gospel of Jesus; they shall be the instrument used to destroy this man of sin: therefore, it is evident his death will not be a sudden but a gradual one, be-

cause it is by the *preaching of the truth* that he is to be exposed, overthrown, and finally destroyed."

With the above interpretation all seem to agree, except believers in the advent near, who do not admit that he will "finally be destroyed" before the coming of Christ; although they all admit the passage has reference to the effect of the preaching of the Gospel in consuming this "lawless one."

In settling this question, I shall assume the position that the passage quoted has no reference whatever to the *preaching* of the Gospel, and its influence in consuming away this "wicked one," but shall place it beside parallel portions of Scripture, which will determine its meaning.

I am unable to find one passage of Scripture in harmony with the above interpretation, but there are a number which I think will settle the question, that the passage has reference to the destruction of the character spoken of at the coming of the Lord.

Macknight, in his translation of the passage renders it thus: "Him the Lord will consume by the breath of his mouth."

Job 4:8, 9, "Even as I have seen, they that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed."

Isa. 11:4, "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." 30:28, "And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity," &c. Ps. 18:15, "Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils."

Dan. 7:11, "I beheld even till the beast was slain, and his body destroyed and given to the burning flame." Rev. 2:16, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth." 19:15, 21, "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron," &c. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth," &c.—Also Ps. 2:8; 110:2.

Quotations could be multiplied, but it is unnecessary. The above are sufficient to settle the question.

Paul in his former epistle had presented before the minds of his Thessalonian brethren the doctrine of the coming of the Lord, and the resurrection of the dead as the only hope of those who had slept in Jesus. The brethren at Thessalonica had evidently misunderstood Paul in supposing the coming of their Lord was immediately to transpire, as his second epistle clearly shows. He therefore says, (having in the first chapter referred them to the coming of their Lord as their only hope and comfort,) 2 Thess. 2:1-3, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand (or immediately to appear.) Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

He then goes on to speak of his *exceeding wickedness*, and says, that when that which hinders is taken out of the way, 8 v., "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." How plain to be understood. He brings this stupendous system of wickedness before the minds of his brethren (of which the Prophets had spoken) as a good reason why that day could not then appear, and almost the next thing he says, is, "Him the Lord will consume and destroy at his coming in his brightness."

If this is a correct view of the subject, what becomes of many of the darling schemes of the modern churches? such for instance as evangelizing the whole world and bringing in the glorious mil-

lennial day before the coming of the Son of man, and thereby lulling the world into a false and fatal security? O, the consequences will be dreadful! All who are the true disciples of our Lord should labor with their might to save men, as the instruments in the hands of the Lord, while it is called To-day—but let us present the legitimate motives God has given in his word; and one prominent motive is, the fact that *speedily* great Babylon will be destroyed by the brightness of the revelation of Jesus Christ. Advent believers have too long permitted the surrender of the passage under consideration to be misapplied, and thereby doing something in strengthening the too prevalent opinion that the Scriptures teach that the man of sin will be overcome by the genial influences of the gospel of peace.

Much may be said of the rapid progress this wicked one is making at the present time in deceiving men. I venture to say that it is without a parallel in its former history. Dan. 7:21, 22, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Yours in affection, A. P. BARRINGER.

Selections for the First Sunday in Advent.

The COLLECT appointed for the day, which is taken out of both the Epistle and the Gospel, and relates to both, puts us in mind of a double Advent, or coming of the Son of God: the one respects this life, when he came as a Savior "to visit us in great humility;" the other respects the life to come, when he shall come as a Judge, "in his glorious Majesty to judge both the quick and the dead." And to prepare us for both, the Church teaches us to pray this day for "grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, that at the last day we may rise to life, immortal."—Hole.

The EPISTLE for the day, out of which the Collect was taken, directs us to those graces of God's Holy Spirit, and acts of a good life, that are necessary to qualify and fit us to celebrate the coming of the Son of God in the flesh, and to make us partakers of the benefit and joy of his appearance.

It is the drift and design of this Epistle to induce us to lay aside all wicked and sinful practices, that unfit us for the coming of our Savior, and to adorn ourselves with all those graces and virtues that serve to qualify us for his Advent, and to prepare us for the great festival of his nativity. Let us then from hence learn, first, to "cast off all the works of darkness," which are put to shame and discomfited by the light. Let us avoid the night works of rioting and drunkenness, of chambering and wantonness, of strife and envying, which cannot bear the light, but seek darkness and disguises to cover their foulness and deformity. The night of ignorance and persecution is now farther spent with us than it was with these Romans, and we are better instructed in the evil and danger of all sinful courses; and therefore it will not become us to live any longer in them, for if we do, "this will be our condemnation that light is come into the world, and we love darkness rather than light, because our deeds are evil." Let us remember that it is beneath the dignity of a man, or the simplicity and sincerity of a Christian, to do what he dares not own, and to covet masks and vizards to hide the deformity of his ways: especially on considering that they will ere long be exposed before angels and men, to his eternal shame and confusion of face, which should make us hate all these things that hate the light.

Secondly.—Let us "put on the armor of light," which will defend us from all shame and rebuke now, and at last bring us to the light of everlasting life. Let us have "our loins girt about with truth, having on the breast-plate of righteousness, and our feet shod with the preparation of the Gospel of peace;" that being thus armed we may be fur-

nished with spiritual strength enough to vanquish all temptations, and to quench all the fiery darts of Satan, looking for the blessed hope and appearance of our Lord and Savior Jesus Christ, especially now in the time of this mortal life, when the Son of God came to visit us in great humility, that we may be prepared for his second coming in his glorious majesty, and from this mortal life may be translated to a blessed immortality; which God grant for the merit of Jesus Christ, to whom, with the Father and the Holy Ghost, be all glory and honor now and for evermore.

THE GOSPEL for the day, is taken from the twenty-first chapter of St. Matthew's Gospel, and contains the account of our Lord's entry into Jerusalem.

The prophecy alluded to in this Gospel, was delivered by Zechariah 500 years before the advent of Christ. And St. Matthew affirmeth it to have had its accomplishment when our Lord entered Jerusalem in the manner here described, amidst the acclamations of the attending multitude. The prediction was thus literally and most exactly fulfilled in Jesus of Nazareth. No other king, with these characteristic marks about him, ever thus came to Sion before him; and, since the Jews rejected him, they have lost their temple, their city and their country; nor has there been any Sion to which their king might come. Jerusalem would not rejoice on the day, when the prophet had enjoined her to rejoice, and, therefore, she has had cause to mourn from that day to this.

From this passage it appears that religion hath its joys: a prophet calleth us to exult and shout: and often as this holy season returneth, the Church secondeth the call. Her services dispel the gloom of melancholy, and put gladness into the hearts of all her children. They are wonderfully calculated to renew good impressions in our minds, to increase our faith, to invigorate our hope, to blow up the sacred fires of devotion and charity, and to fill us with holy and heavenly tempers. They produce a joy, "which no man taketh from us," and in which "a stranger intermeddeth not;" they inspire a pleasure, which no pain can overcome, of which no time can deprive us, and of which death will perfect and insure to us forever. Perverse Jerusalem rejected joy, and chose sorrow for her portion. Glad tidings came to the Gentiles, and were gladly received. The Christian Church, formed of them, is now the daughter of Sion, and the new Jerusalem. To her the promises are transferred and made good. She therefore obeyeth the prophet's injunction; she continually, with the holy virgin, "magnifieth the Lord, and her spirit rejoiceth in God her Savior."

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, DEC. 10, 1845.

The Advent Season.

The Primitive Church, that they might keep in remembrance all the prominent Gospel truths, wisely set apart certain portions of the year for the more particular consideration of each portion of truth, so that the several great topics should each in its turn become a subject of prayer and thought. For this purpose they so arranged the calendar, that the several subjects connected with the history of our Savior, should be called up by the church when the season should come round, corresponding to the time in the year in which the event to be commemorated transpired. In pursuance of this object, four Sabbaths in the year were set apart as an Advent season—a season in which the glorious second advent of Christ was to be the subject of discourse from the pulpit, and of the prayers of the church. The season thus set apart embraces the four Sabbaths next preceding Christmas

—a day celebrated by the church in commemoration of Christ's first advent. This season was observed all along down through the Papal supremacy, and is by the Episcopal Church at the present time. The churches that have dissented from these have ceased to observe this season. And this may be one reason why their faith on this point has so varied from the faith once delivered to the saints. The Methodists, however, instead of entirely relinquishing this ancient custom of the saints, substituted for it the last night in the year, as a night of watching for the Lord's coming. This custom, while it is still observed, is no longer observed as a watching for the Lord. They now watch for the New Year. Shade of John Wesley! what a departure from his design in its institution.

This season we have now entered, and are passed what is styled "the second Sunday in Advent." And now while we write, the whole Christian world, both Catholic and Protestant—all who believe in the second Advent—are turning their eyes toward the coming of Christ. How sincere they are in the observance, or how enlightened their minds are respecting it, we leave to God to decide.—We judge them not. But aside from this there is great interest in the thought, that we are in a month thus set apart, and which has been observed from the earliest times, in view of the rising of the Sun of Righteousness.

In the Reformation, the Church of England revised their church ceremonies, form of worship, &c., with the design of expurgating everything of Popish origin, and to retain nothing unless there was clear evidence that it was in accordance with the faith and practice of the primitive church. And therefore the doctrine of the Advent, and the observance of a season for Christ's return was retained. It was not only retained, but every preacher of that church was and is under obligation to preach on the coming of Christ during these four Sundays.

Since our conviction of the truth of the Advent, we have visited Episcopal churches more or less during the Advent season, to see how far they have departed from the faith of our fathers. Some of them we have found who hardly alluded to it, and when they did, it was in a manner to show they had no faith in it as an immediate event. Others to whom we have listened, have preached close and soul-thrilling discourses—preaching the doctrine in its purity. We were well pleased with a discourse preached by Mr. Clark, three years since, in Grace church, in this city. He is since dead. He took up the question in a masterly manner, and demonstrated that Christ will reign personally on the earth; and he called upon his hearers to be ready for the glorious event, which he said would certainly come, and which, for all he knew to the contrary, might transpire before they left their seats. One year since we heard two sermons by Bishop Eastburn, during this season, but he made no allusion to the Advent! One week since we listened to a sermon by Mr. Randall, pastor of the church of the Messiah, in the south part of the city. He took for his text the saying of Paul: "The night is far spent, and the day is at hand." He spoke of the "night" as relating to the long night of sin, in which the world has been shrouded in darkness; and the day at hand, as the day of Christ, which should be ushered in at his coming. Said he, "When your eye and mine shall behold the scenes of that day, it will be no idle day dream—it will be a living and fearful reality; and then my soul will be saved, or lost! And," said he, "that day is coming; when, I cannot say—but the night is far spent, and the day is at hand; and it will certainly come." He farther exhorted them to be prepared continually for the ushering in of that day, which would decide the fate of all. One year since we listened to a sermon from him, when he entered into a labored argument on the design of the Lord's Supper,—showing that it was the connecting link be-

tween the first and second advent,—that we commemorated his death till he should come again. He said the first advent was given to prepare men for the second. "And," said he, "those of you who are not prepared for the second advent, have made a poor use of the first." He then exhorted them to prepare themselves for Christ's coming, which was fast hastening upon us, and which, for all that he knew, might transpire before they should reach their homes. But the number of those who are thus pointed are too few and too far between. Were there more of them, there would be more hope of a preparation for the Lord's coming.

In England there are great numbers who will observe this season, believing that we are near the glorious event. A letter recently received, reports seven hundred clergy in the Church of England. And we have a book before us which contains twelve sermons, preached by twelve distinguished English divines, in one church in England, during this season in 1843.

Our Infidel Neighbors.

Our explanation of what we understand by inspired and human chronology, seems not to have been relished by our neighbors of the "Investigator." The conductors of that paper copy our remarks, and indulge in some severe criticisms on them, from which we extract the following. We asked if the "Investigator" was now satisfied with our explanation. It replies:—

Perfectly "satisfied," being fully assured that, with Miller and all the managers engaged in the Advent concern, perseverance and living are the objects before them; and that like every other set of fanatics, they are prepared for any quibble that shall help them out. They have here hit on one, which, if they can cause the people to take it, will answer as long as the superstition itself, since depending on human chronology for their failure, they leave the Bible true, and Christ "coming to come." The prophetic periods are inspired and true, but as they rest on human testimony as to their commencement and termination, "Mr. Miller does not rest the authenticity of the Scriptures upon the correctness of his conclusions, and consequently was always very careful to say that such was his belief; and that if he had made no mistake, the event would be thus and so; with the assurance that if human chronology should vary from exactness, he should continue to look for the Lord while continuing in the present!"

What have we here? Why, a plain, open, and explicit annunciation of the design, purpose, wish, plan, and motive of these miserably deluded and deluding men. They will persevere as a sect, making the "coming of Christ," fixed on from time to time, the watchword and prime article of their creed. Miller is now acting on it, having fixed on "1847" for the grand turn out. There is no more use of reasoning with such men than with animals in a garden to persuade them not to trample upon the flowers and spoil the vines. We are in it—it is our garden, and we will do as we please. Our observations are not for them, but for the people, and only intended for a few of the people who have the candor to examine and discernment to profit by our observations.

1st. The cause is committed. They admit that they cannot fix on a time, there being a break in the chronology of the Bible, the prophetic periods being indefinite, and depending on human chronology.—What, then, is the use of listening to their expositions, and believing in their interested and false predictions?

2d. There has been a difference of rising of 1700 years, in regard to the age of the world, between the most learned of the Jewish and Christian chronologists, as far superior to Messrs. Himes and Miller in attainment and research, as Sir Isaac Newton is to a country schoolmaster. Then why be disturbed by, or depend in the least on, these religious umpires and demagogues?

3d. The science of Geology now demonstrates the world to have existed "during periods and economies of duration;" animals and vegetables to have been formed according to the electric condition of the earth, water and atmosphere of these periods; and that animal life and death, as well as vegetable, have been continually changing in genera and species all the way up from the lowest strata to the surface of the earth. Then why believe the Bible at all? If false

at its commencement, its beginning, it is false throughout—a mere human production by interested or visionary men.

4th. The history of the East, seen in languages, in the ruins of cities, in its ruins of temple worship, in its incarnate religion, in its history read in the face and map of empire, in its perfect astronomy, assures us that the earth was *inhabited, civilized*, more than ten thousand years ago—a history confirmed by geology, and warranted by the retreat or almost blotting out of such Cataracts as Niagara and of the Nile. If the Cataract of Niagara has been “30,000 years” in wearing away the solid rock; the Nile, Euphrates, Ganges, Niger, and Amazon, may have flowed as long, and men existed, nations flourished and decayed. Why then believe any thing of any religion? It is all a humbug, got up by ignorant, fanatical men, susceptible of mesmerism influence, and made use of by the artful and designing to advance their ends.

7th. Why should you believe in the coming of an imaginary being? Why in an event, which, if the New Testament were true, cannot take place till a thousand prophetic years have passed, during which time “the nations shall learn war no more!”—here are nations still!

8th. Millerism is about as good as any other *ism*. Perhaps, at the present age, after hell-fire and brimstone have been used up—half of society sitting down in Universal and Unitarian cradles, it may be necessary (and no doubt is for the superstition) to enlist the sentiment and sympathies of the common people by some such thing: but save us from such fanatical delusions. When all is past, the nations of the earth do bring their glory and honor into the city—heaven—here are nations still! The whole Advent, judgment, rant, leaves this earth in its civil and political economy where it found it. “The nations that are saved walk in the light of it—the kings of the earth do bring their glory and honor into it.” A civil and political state of things subserving the religious! Why then fear? All is figurative.

9th. It is a great pity that men should continue to frighten addle-pated men and poor weak women and children with these egregious stories and dreams of the past—but the editor of the “Investigator” and all the world must be “satisfied,” because—*humbug they will*.

10th. Whoever heard of *inspired* and *human* chronology? Here are new terms for the “*doxy*,” and theology, with other vendible articles, is on the rise.

We thank the “Herald” for the compliment, “as well read in the Scriptures,” because we believe it well intended; and whoever has the patience to read the Bible once through, as we have, merits some reward.

To be serious, When *all* is uncertain, why not stop this game of “raw-head and bloody-bones?” You understand it well enough, and so do the people generally; but there are some, the timid, weak, and benevolent, whom it awfully frightens—“indeed, it does!”

We will not be so uncharitable as to judge our neighbors with the harsh judgment by which they condemn us. We will not take it for granted that they publish the “Investigator,” and “persevere” in infidelity “for the sake of a living,” nor that they are “prepared for any quibble which may help them” in a contingency, nor that they are “miserably deluded and deluding men,” nor that “there is no more use reasoning” with them “than with animals in a garden to persuade not to trample on the flowers and spoil the vines,” nor that they are infidel “umpires and demagogues,” nor that infidelity is “got up by ignorant designing men.” We shall take it for granted that they are what they profess to be—honest in their belief—intelligent and intellectual—upright and moral; and that their labors are all directed by a desire to enlighten their fellow men, and advance the best interests of society. And we will believe they are not yet so bigoted as to suppose that others may not be equally as honest in dissenting from all their conclusions. We shall leave all the hard terms they have seen fit to apply to us, and the hard judgment passed upon us; for it is no part of our business to bandy epithets with others. There are, however, several points in the extract above quoted that need a word of comment.

1st. He says, “there is a difference of 1700 years in regard to the age of the world, between the most learned of the Jewish and Christian chronologists.”

That is true, but it does not affect the question at issue, because we have never rested the time of the advent on the world’s age, but on the termination of the prophetic periods. These are reckoned, not from the world’s age, but from events, respecting which *no* chronologists differ more than *five* years.

2d. The question of Geology. We have not now time to meet this question; but we propose shortly to give a series of essays on the geological structure of the earth, showing from well attested facts, that it is in perfect accordance with the Mosaic account of creation. This arguing that because the Falls of Niagara are worn away a certain distance, that it must have taken so many thousand years, because its present wear is in that ratio, is like the argument of Brydone, who discovered seven different strata of lava, with two feet of soil between, in digging at the foot of Mount *Ætna*, and therefore concluded, because no soil had accumulated on a bed of lava which he supposed was thrown out by an eruption of *Ætna* mentioned by Polybus 1700 years previously, that it would require more than 6000 years to form the soil between those seven strata. The argument at first looked very plausible, and the anti-Christian world rung with it. But when six strata of lava, with two feet of soil between each, were discovered at Herculaneum, when the first eruption—which overwhelmed that city—was only 1700 years ago, it began to be believed, that if six layers, with two feet of soil between, could be formed in 1700 years, that seven, possibly, might be formed in 6000! And so with all similar arguments.

3d. The argument, that because the nations are to be here, that the event could not transpire, if the Bible were true, for a 1000 years, is dissipated by the consideration, that the nations only that are saved will during that time inherit the earth. The period, therefore, that decides the salvation of all must first transpire.

4th. The compliment respecting their familiarity with the Scriptures. We should never have given this if we had supposed he had read the Bible but once.—We did that before we were eight years old, and have read it a score of times since. We could not have believed our neighbors would have ventured upon a wholesale denunciation of the Bible after a single reading. We should read the “Investigator” more than once before we thus ventured.

5th. The “raw-head and bloody bones” our neighbor refers to. We think he most misapprehend this. We preach the coming of no enemy of our race, but one who so loved the world, that he condescended to die for him and us, who is inviting us all to come to him, and is ready to receive every son and daughter of Adam, who will consent to receive him. The coming of so lovely and compassionate a Being should fill our hearts with joy, and not with fear. Good children look forward to their parents’ return with joy.

Finally, we have lived in all good fellowship with our neighbors for a long time, and which we hope will not be interrupted. It might be supposed by some that we were rather too sanguine in our expectations, that, if we failed to meet with justice and candor from those who profess to love the Lord Jesus Christ, we should expect them from those who openly rejected and scorned the very existence of such a Being. But we did expect it, nevertheless. Though we knew that they could have no sympathy for our views, we do not think we were wrong in looking upon them as unbiassed judges of our course, either in regard to our honesty as men, or our faith as revealed in the Bible. But if they insist on a breach of friendship, we suppose we must submit. We however shall have the consolation of knowing that we have an honorable opponent.

Where does Bro. R. Hutchinson receive his paper? We could not find your name on the book, to credit you the 50 cts. sent, without the P. O. address.

“Freaks of Millerism.”

This is a phrase recently concocted, and forms a standing and favorite head, in many papers, both religious and secular, for every species of extravagance and wickedness perpetrated in these last days. Possibly it may be, as some contend, that the millennial age has passed—the 1000 years of Rev. 20—and that Satan has just emerged from his place of confinement, and hence the wickedness and folly, which have been so unusual for the last 1000 years! Our very Christian-like contemporaries of the press, it would seem, have been so blessed with a happy ignorance of all moral obliquity in society, that it might not be very strange if they should be alarmed, when they see the world “turned upside down” (enough to produce an entire revolution), and more especially when it is recollected, that some, with a remarkably similar spirit, manifested the same keen perception and alarm eighteen hundred years ago! For example.—In a recent law suit in this city for breach of promise, because the parties *once* attended on our ministry, before we embraced the doctrine of the Second Advent, this was denominated a “freak of Millerism.” A case of the breach of the seventh commandment was recently developed in Philadelphia; for some reason, we know not what, this also was called a “freak of Millerism.” There have been occasional cases of insanity in different parts of the country, which likewise have been classed among the “freaks of Millerism.” In fine, nearly all the wickedness in the land is charged upon Mr. Miller and his associates, as the cause. Why is this! what reason can there be for this universal tirade of abuse and misrepresentation, through the length and breadth of the land? Is it because facts warrant the aspersion! No—every one that gives currency to such reports, is not ignorant that *he* knows nothing to justify such wrong. Why have not some of these lynx-eyed conservators of the public morals, with the same shrewdness and sagacity they usually exhibit in their estimation of the value of dollars and cents, and the requisite outlay of conscience required for their attainment,—traced these charges to the door of Mr. Miller, and those associated with him? To us the reason is plain. Mr. Miller has held up, with a powerful and unflinching hand, the apostolical doctrine of the personal advent of Christ, and shown that it is at hand. And he is but imperfectly indoctrinated in the religion of Christ, that does not see in all this slander the legitimate consequences of “living godly in Christ Jesus.” There is no way to meet the Advent doctrine on Bible ground, hence there is naturally a resort to calumny, falsehood, and every sort of device, to bring this holy doctrine into disrepute. They know that Mr. Miller is a pure minded man, and that his teachings necessarily lead to a life of holiness. They know they vilify him when they speak otherwise.—But was not “the Master of the house called Beelzebub?”

Spiritualism among the Jews.

Dr. Bushnell, of Hartford, Conn., who is now in Europe, writes from Geneva, Oct. 7th, that the great Jewish Convention, which was lately held at Frankfurt,—consisting of Jews from all parts of Europe,—after a full discussion, decided that “the Messiah is *already* come!” But how has he come? Not in the person of Jesus of Nazareth; but, say they, “The present toleration and comfort we enjoy is what is meant by the promised Messiah.” And why should they not thus decide? If Christians can decide that the *second* advent of the Messiah is spiritual—a state of toleration, peace, and enjoyment on the earth, why may not the Jews conclude that the *first* advent is of the same nature. The Jews are as consistent in their conclusions as such Christians; and the latter, to be consistent, should take the same position respecting the first advent.

When the fact that the Jews have decided that the

Messiah has come, is referred to as evidence that they are embracing Christianity, and will be converted and restored; we want our readers should bear in mind that they still reject the Savior we worship—they still crucify Him!

Remarks on Ezek. 37th.

Dear Bro. Humes:—As I was lately reading the 37th chapter of Ezekiel, concerning the vision of dry bones, I was forcibly struck with the declaration of the Holy Spirit to Ezekiel, in the last clause of verse 11:—"Behold, they say," [who says? the house of Israel (or professors of Christ.) What will they say?] "our bones are dried." Our bones are turned into dust, and carried by winds or waves into every part of the earth. How can they be gathered up? They have passed into new formations. How can they be distinguished? They helped to form new bodies. To which body will they belong in the resurrection? So inquires faithless Israel—so argues the sceptic—so reasons the school-men, with their human philosophy. But what says the true child of faith?—"So I prophesied as he commanded me; and as I prophesied, there was a noise," [an excitement—it troubled those who were at ease in Zion, faithless and cold-hearted Israel, sceptics, and school-men.] "and behold a shaking," [here is the shaking spoken of by the Apostle in Heb. 12:27—"that the things which cannot be shaken may remain,"] "and the bones came together, bone to his bone." This is what Ezekiel prophesies. I know the characters above mentioned do say it is used figuratively in this place, and so evade the point. What is the figure? It is the resurrection of the dry bones, to represent the conversion of the Jews. Suppose it is so (although I do not believe it)—what then? There must be a reality in the figure itself; for if there is no resurrection of bones, why bring it as a figure?—What proof have we that the thing represented will ever exist, if the figure itself has no existence? Can we have a shadow without a substance? Certainly not. So this evasion gives the sceptic no advantage. There must be a resurrection of bones, or there is no truth in this passage. And the charge is against the Holy Spirit. Let men beware how they trifle with God's word. Again. The true child of faith believes that those who sleep in the dust shall awake. See Dan. 12:2. What was Ezekiel's answer when the Lord inquired of him—"Can these bones live?" He answered, "O Lord God, thou knowest!" And well would it be if the sceptics of the present day had the modesty, at least, of Ezekiel, and refer the matter to the Lord. Then might we expect they would have some faith in the answer of God to Ezekiel, and go and do likewise—preach Christ and the resurrection. But how many refuse either to preach or believe in the coming of Christ, or the resurrection! For, "they say our bones are dried, and our hope is lost." True, God said to Ezekiel this would be their argument, whenever this prophecy of the resurrection should be preached. "Our hope is lost." What is the hope of a true Christian? Let Paul tell us. Titus 2:13—"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Acts. 23:6—"Of the hope and resurrection of the dead I am called in question." 24:15—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." 26:6-8—"I stand, and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Let us see what David's hope. Psal. 16:9-11—"My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." 17:15—"As for me, I will behold, thy face in righteousness; I shall be satisfied, when I awake with thy likeness." What was Peter's hope? 1 Pet. 1:3, 13—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." A lively one, bringing eternal life, at the appearing of Jesus Christ and the resurrection. What did the beloved disciple hope for? 1 John 3:2, 3—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for

we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

This, then, is the hope of the most pious in past ages. And now we will compare with those who say, "Our hope is lost." First, the rebellious house of Israel in the days of Ezekiel. Then in captivity for their sins, and no hope, "all their desires blasted; for they had no higher hope but to dwell in a land of earthly enjoyment, eat the fat, and clothe themselves with the most fine wool, and worship their idol gods. They had no hope in the future inheritance; for, say they, "our hope is lost." The hope of a hypocrite. Job 27:8—"What is the hope of the hypocrite, though he hath gained, when God taketh away his soul."—Though he has sought and gained the riches of this life, and the applause and honor of men, when God moves him from this life, his hope is lost—he has no treasure in heaven—he looks not for the coming King, nor for a resurrection, and expects no inheritance. Again, Prov. 11:7—"When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth." The hope of the wicked perisheth at death. Of course he has no faith in the glorious appearing of Jesus, or in the resurrection. No man will call him a Millerite. See also the description Paul gives the Gentiles when without hope. Eph. 2:12—"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Also those who sorrow at the departure of friends, ignorant of a coming Savior with power to raise the dead. 1 Thess. 4:13—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." Who, then, are willing to choose the side of the hopeless? My brethren, let me be called by all the epithets of reproach which the evil spirit, and all his servants, may or can invent, rather than suffer myself to give up this blessed hope. No, never.

But they say, "We are cut off for our parts."—What do the house of Israel mean by this? If this scripture could be applied to the day in which we live, I should see the whole meaning at once; for it looks to me like a denial of the resurrection before the millennium; that is, that those who die before the time comes for the meek to inherit the earth, or for the fulfillment of the promise made to Abraham, as Paul tells Rom. 4:13—"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith."—cannot have their part in that promise which was made them through the righteousness of faith.—Their bones are dried, their hope is lost, and they are cut off from their part in these glorious promises.—This is certainly what they, the pretended house of Israel through the righteousness which is by faith, now preach, and tell us they believe: that we are cut off from our part by death, that only those who live in the last age of the world will receive the promises of God made to our faithful father Abraham, that he and his seed, through faith, should be heir of the world.

We have fallen on strange times: the house of Israel are now saying, "Our bones are dried, our hope is lost, and we are cut off of our parts." Why do they say it? What is their reason for saying so?—Because God has commanded us to give heed to the more sure word of prophecy, and preach Christ's coming, and the resurrection. This doctrine has stirred up all the enmity of Satan, and all his servants, who have mingled themselves with the house of Israel. Thus we know we are doing the will of God, for it has the effect Ezekiel said it would have: it produces a great noise, tumult, talk, lying, and every evil sound. Even the howlings of the wicked are the echoes of the damned spirits from the pit of woe, the blasphemies of many who profess better things, is an evidence we are in the last days. And a shaking.—Will not the enemies acknowledge this? They say this doctrine has "troubled Israel," has torn the churches, has shaken the sects, has spoiled our proud institutions, has crippled our great efforts to convert the world, has weakened the confidence of many in our thousand and one societies to reform mankind; the Holy Spirit has been withdrawn on account of the preaching of the coming of Christ and the resurrection. Oh, Millerism, what have you done? It has done what God said it would—make a noise, and behold a shaking. All this Israel acknowledges, and what next? Bones come together, bone to his bone. What says our Israel to this? No, no; our bones are dried, our hopes are lost, and we are cut off for our parts. What, says the scattered children of faith, will come next? BONES WILL COME TOGETHER. Amen and amen.

Cheap Religion.

Bro. Bliss:—There are a class of little souled men in various places, who attend our meetings because their religion then will cost them nothing. A man once boasted among the Methodists that his religion cost him only a dollar a year, but, that when he was a Congregationalist, it cost him \$20. Now, there is a class of narrow contracted beings, who will go where they can get their religion the cheapest. They can make the most noise, and shout the loudest; but when you pass the hat, their souls are all shrivelled up, and they are as still as a church mouse. Now, I have no confidence in the religion of men who are worth their thousands, who make great pretension to piety, and yet will look at a cent twice before they dare give it to the Lord. I know of places where all the expense comes on a few of the poorer brethren, when there are those wealthy who attend meetings who give nothing. Again, there are a set of loafers, of no reputation at home, who are still sponging their living out of those who are barely able to support themselves. I wish the brethren would harbor none but those who are known, in whom the public have confidence. Such brawling, loud talking, denunciatory loafers, had better engage in some lawful occupation. I will give you names if it is necessary.

The course we pursue is for each one to pay monthly what they are able, and each one pay a little. We then have something to pay our expenses with, and help the Lord's servants who come this way. We have none of the strange views with us, but are united and prospering. There have been two cases of conversion within a short time, and others forward for prayers. We pray more than we talk, and contend earnestly for the faith once delivered to the saints. Yours, &c. H. MUNGER.

Chicopee Falls, Dec. 1, 1845.

The Increase of Population.

A pamphlet is now circulating in this community, published by the Executive Committee of the American Home Missionary Society, entitled "Our Country." In this pamphlet is the following article on the increase of population in the United States:—"The President of the United States estimates that the population doubles every twenty-three years. Statistical tables show that since the year 1770, the rate of increase has never been less than 33 per cent. every ten years, while the average rate has been more than 34 per cent. But is it likely that this rate will be sustained? There are certainly many things that sanction such an expectation—for example: the homogeneity of the people who have the present possession of it, and the rapidity of foreign immigration. The condition of men is constantly receiving improvements from science, the arts, and the diffusion of better principles of education and government. These causes will not only promote the increase of our native population, but will bring incalculable numbers from the old world to our shores, and the physical and intellectual power thus imparted will exert itself to better advantage in developing the means of subsistence, than it can do under the burdens of European society and good government. Taking the rate of increase of population at one third every ten years, (i. e. doubling in thirty years) and we shall have in round numbers the total result of 275,200,000, in 1880.

I have carried on the same calculation for 1000 years with the following results:

[We have omitted the detail, but give the sum total.]

America contains nearly 15,000,000 square miles, or 418,176,000,000 square feet. According to the aforesaid ratio of increase of population in the U. S., supposing the population to occupy all America, the population of America in A. D. 2845, or 1000 years from this time, would be 61,841,236,766,066,975,132; which, divided by the number of square feet, would give 147,644 persons to every square foot of land. Will those gentlemen reconcile these calculations with the theory of a spiritual reign of 1000 years? I expect to spend the last Sabbath in this month in Cincinnati, by request of some brethren in that place.

Yours, in the "blessed hope," J. P. WETHER.

Chautauque (O.), Nov. 11, 1845.

HOLINESS.—The Bible everywhere insists upon holiness, as of the first and of the last importance as a qualification for that everlasting kingdom of holy blessedness, which is the final home of all the saints.—All who go into that kingdom must (in the end) be pure, as God is pure! Why not, then, be striving for such a character and qualification? Labor here is well bestowed, and God will delight to help and bless; for this is his will concerning us. C. MUNROE.

Correspondence.

LETTER FROM BRO. H. HEATH.

Bro. Bliss:—I have just returned home from a tour among our brethren in different parts of the country; and, in laboring to promote the cause, have met with some success. I left here soon after the camp meeting at Square Pond, Ct., and visited, first, the friends at New York city, on my way to the West. I was happy to find them reviving under the labors of Br. Jones. At Albany I found things in a prosperous state; the brethren are neither ruined with fanaticism nor spoiled with Judaism. At Syracuse I stopped a short time, and here, I am sorry to say, that a spirit of division has crept in among the saints; a few have given up the coming of Christ and embraced spiritualism. They were quite confident the Savior would never return to earth personally, as he ascended; for, said they, he only exists now in the church. On being asked what became of the body of Christ, one replied that the saints had eaten it up! Another argued that it answered to the Jews "Scape Goat," and as it had fled away into the wilderness, we never should see it return!! A third was honest enough to confess that he knew nothing about it. I mention these things merely to show the fruits of that delusion. This error, together with the *excess* and *fanaticism* that has recently obtained in Syracuse will, I fear, mar the cause in that place, if they are not soon blessed with faithful laborers. At Liverpool, the few who meet for prayer, are strong in the faith and are not carried about with every wind of doctrine, or with every new message, but are "holding fast the profession of their faith without wavering." At Rochester I found a great interest among the brethren on the subject of time, and they were united in hope of seeing the Savior before the close of 1847;—and I might also add that all true Adventists where I have travelled are rejoicing in the same. Whenever it is brought before the friends, it has a blessed effect, as it tends to unite and strengthen and encourage all who are truly waiting for the kingdom of God. While I was at Rochester, I concluded to visit the southern part of the State, and accordingly took a lot of publications and proceeded to Norwich and its vicinity. At Norwich I found quite a number who had just embraced the faith under the labors of Br. Chapman, and were doing well. I also travelled for a few weeks in the vicinity and found some new neighborhoods where the Advent doctrine had never been presented. They joyfully received the truth, and some souls were truly converted to God; and in every place a great interest was awakened. After scattering the light in that section of the country, I concluded to return home, and left Norwich for Utica. There are in this place a few who still remain firm in the faith; but some are turned away from the truth unto spiritualism (which theory originated here).—The absurdities of that delusion they still advocate. Not choosing to tarry with them, I left Utica for Troy. Here the friends are being revived under the labors of Br. M. Chandler. The spirit of love and union has here taken the place of the spirit of confusion and distraction. Leaving Troy, I returned to Springfield by the way of New York and Boston. At each place the large Advent congregations seemed to be enjoying the spirit of reformation. The backslidden in heart are being reclaimed, the lukewarm are aroused, and the brethren are awaking and putting on new strength. This is the cause of God, and it is onward; and Satan, with all his malignant wrath, cannot impede the work. But, I must close. I have written this simply to inform the brethren with respect to the state of things in the several places that I have lately visited. As a general thing, Adventists are reviving. Some sinners are being converted, and some backsliders are being reclaimed, and to God be the glory.

H. HEATH.

Springfield, (Mass.) Nov. 21st.

Bro. KENT, of Middletown, Ct., is travelling and lecturing constantly among the Advent congregations in that State. He is one of the working kind, and is doing much good. He reports the state of things:

Since we saw you at Square Pond camp meeting, we have met and labored with the brethren in Hartford, New Haven, Middletown, Litchfield, Bristol, N. Briton, Warehousepoint, Suffield, Springfield, Cabotville and Chicopee; in all of which places we find the brethren united in faith, hope and love, and strong in God and his truth; their motto, as ever, is, "Onward and upward," till Christ and his kingdom in glory appear. Having come out of Egypt, they have set their face towards Zion; and as they advance under the victorious banner of Him who is greater than Moses,

beholding their enemies receding—their troubles and trials about ending, and the glorious Land of Promise just heaving in view, affording at once, and to all, its ten thousand inexpressible joys. In the fulness of their souls, *unitedly and triumphantly* they sing—

"We'll not return to Egypt's land,
Our souls are Canaan bound;
Our Captain's voice is calling us,
We know the joyful sound."

J. H. KENT.

Middletown, Nov. 5th, 1845.

LETTER FROM BALTIMORE, MD.

Dear Bro. Himes:—The pleasing duty devolves upon me to communicate to you, in behalf the "Advent friends" of this city, a few of the *spontaneous* breathings of hearts that beat in unison with yours—and, I trust, they may have the desired effect, namely: prove a drop of consolation in your cup of bitter persecution, which is poured out almost without mixture. Our hearts are cheered, weekly, by the reception of the Herald. It conveys the news from one post to another—how pilgrims that wander have, many of them almost alone, got along. To all of our companions in tribulation, scattered abroad, (as well as to yourself) we desire to *define our position* in the few lines following, which were moved and *unanimously adopted*, at a meeting of the brethren and sisters, a short time since:

Resolved, That we deeply sympathize with all of our brethren in Christ, who are persecuted falsely, for Christ's sake, particularly our ministering brethren; and especially, our beloved brother, J. V. Himes, (editor and publisher of the "Advent Herald and Watch") who is the *special* object of persecution from various enemies of Christ, and his word of truth.

Resolved, That we have the utmost confidence in his uprightness and integrity as a faithful steward and Christian; and we pledge ourselves to sustain him and his coadjutors, by our prayers and other means which the Lord giveth us.

J. S. SPEIGHTS.

Baltimore, Nov. 22d, 1845.

LETTER FROM BRO. J. SEARS.

Dear Bro. Himes:—We have a little, and I trust, a tried band in this place, looking with agonizing desire, for the speedy advent of our glorious Redeemer, the second time, to the salvation of his waiting people, firmly believing the event to be near, even at the door. I bless God for the increased light I trust we have received on the sacred Scriptures. For myself and family to be severed from our former connexion with our much loved Baptist Church, was a severe trial, but the abuse and neglect we have since met with, has opened our eyes to see, that a large portion of what we esteemed as pure religion, was mere sectarianism. For administering the ordinance of baptism to converts without their joining the Baptist Church, and for administering the Lord's supper to an unorganized body, among whom were unbaptized persons, I am counted a heretic; and for these acts merely, without alleging them to be either unscriptural, or a violation of the articles of the church of which I was pastor, but merely, contrary to the general usage of the denomination, a grave council, of Baptist ministers and brethren recommended that the hand of Christian fellowship be withdrawn from me.

However, I start with wife and six children on our removal to the State of Illinois, where our other two children are already located. Our place of destination is Lake Co., on Fox river, some 30 miles N. W. of Chicago—the scene of our labors and trials, until our Lord shall come. Please send me the "Herald."—Direct to Lake Zurich, Lake Co. Ill.

Yours waiting deliverance yet, occupying till our Lord shall come,
JOHN SEARS.

Newfield, (Tompkins Co., N. Y.), Nov. 24th, 1845.

LETTER FROM BRO. J. PERKINS.

Bro. Himes:—It is with some concern I noticed statements of the embarrassed condition of the "Herald." I should be very sorry to be deprived of its visits, having often been revived and comforted when cast down, by reading its pages. I am glad it took such a noble stand as it did on the passing of the time last fall. Again at the Albany Conference the ground then taken as to time, appeared to me scriptural, and safe. Truly it was a bitter pill to some, but the pleasantest medicine is not always the best. I feel to thank the Lord, that, although we in this place have shared largely in the bitter fruits of fanaticism, I have not yet been induced to give up my hope, nor love for the appearing of our Lord. Any rational exposition

of the word relating to the coming of the Lord, to me is food, for which I desire to be grateful to my Heavenly Father. This word is still a "lamp to my feet, and a light to my path." Our blessed Lord was made perfect through suffering. We need not expect to be made perfect but as was our Lord. I am endeavoring to bear patiently the trials of life. My desire is to be crucified to this world, which crucified my Lord, and to have this world crucified to me; having respect unto the recompense of reward, at the resurrection of the just.

Respectfully yours,

JOHN PERKINS.

Watertown, (Mass.), Nov. 27th, 1845.

Bro. A. CLAPP writes:—The cause here is encouraging; our meetings increase in numbers and interest. Brother Powell preached for us last Sabbath; we had a good day; he gives us solid food—the true bread of life. I wish we had a few hundred such sound men laboring in the cause in which we are engaged; it would seem that the car of salvation would move right along; he is not carried away by every wind of doctrine, but stands firm on the rock. The Sabbath School that we formed the Sabbath you were here, a few weeks ago, is truly encouraging; a goodly number attend, both adults and children. It is truly interesting to see so many sit down together and study over the precious doctrines of the Bible—the holy inspiration—the book of God. Amen.

In haste, affectionately, yours,

AARON CLAPP.

P. S. I cannot but praise God that we have no shut-door and no-mercy folks among us; no feet washing nor kissing, in any of our meetings, nor any fruits of the devil of this kind.

Hartford, (Ct.) Nov. 18th, 1845.

BRO. ANDREW SIMPSON, of Nottingham, (N. H.) writes:

"I have not been from home but very little of late, but stand firm in the Advent faith, believing it to be the next great event,—and that the promise made to the fathers cannot be fulfilled till Christ comes and the resurrection takes place. I have often thought of you in your many trials, and have ever felt to stand by you. May God bless and prosper you in all your lawfully undertakings."

Bro. WISWELL, of Montgomery, writes:

"I mean to do all I can for the good of the cause, and see that those subscribers I get pay up. Our enemies in this town, we think, have done us good, even by locking us out of our former place of worship. We have built this fall, a house, 30 by 36, and have met in it twice. They appear to feel very much mortified. We think they did not accomplish what they meant to. It is good to rely on the promises of God. All things shall work together for good to those that love God. The cause is prospering in this region. We are united and do rejoice, knowing our redemption draweth nigh.

I remain your affectionate brother,

LEVI WISWELL."

BRO. E. CANFIELD writes:—Please accept of the inclosed to encourage and sustain you in your labors and sacrifices. I feel confident that the smiles of your Savior will cheer you, and a blessing attend you in promulgating the Advent faith. Blessed hope of Christ's appearing, and how blessed to wait for it! I rejoice in the prospect of redemption, and rest sweetly upon the promise, that Jesus will come. And let every Christian's heart respond, "Amen," "come quickly."

In the love of Christ,

E. CANFIELD.

Oswego, (N. Y.), Nov. 28, 1845.

BRO. J. D. MARSH writes from West Randolph:— "There is a band here that are still watching and waiting for the appearing and coming of the Kingdom of God, and that soon; and when we deem it safe to give up our hope of the speedy coming of Christ, we will publish it to the world."

New Water Wheel.

The subscriber has obtained a caveat for a patent for his invention of a water-wheel, on a new and improved principle, which meets the approval of men of science, who have examined it and seen its operation. By this wheel a greater power can be obtained at a less expense than by any other wheel extant. I am ready to contract for building said wheels, or to give agen-

cies for their construction in towns, counties, and states. For further information, please call on me at Chicopee Falls, or on Prof. A. Walker, at E. Brookfield, Mass., who has one in operation in his factory, or on Bro. Bliss, at the office of the "Herald."

HIRAM MUNGER.

Chicopee Falls (Mass.), Dec. 3, 1835.

We have examined the wheel of Bro. Munger, and are satisfied that it is constructed upon scientific principles. He is anxious to introduce it to the public, and takes this method to bring it before our Advent friends, many of whom are interested in various business which require the use of water power. While we are in this state, he deems it his duty, as well as that of his brethren, to occupy till the Lord shall come. It is worthy the examination of those interested; and any brother will confer a favor on Bro. M. by bringing it to the notice of those in their vicinity who are interested in business requiring water power. Bro. M.'s object is not to amass wealth, but to acquire what he can by his skill and industry to aid the cause of God.

THE HERALD AND WATCH.

BOSTON, DEC. 10.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

Visit to Salem.

We visited the little flock in this place on the 30th ult., and found them in good spirits, full of faith and hope. They are continually increasing both in strength and numbers. Notwithstanding their trials with the fanatical on the one hand, and the backsliding on the other, they have kept a steady course, and thus far have "kept the faith." A part of their congregation is composed of brethren from neighboring towns, where they are not favored with regular Advent meetings. They are well united. We gave them one discourse in the morning, and Bro. Hale one in the afternoon.

We visited Essex with a view to give a lecture in the evening of the 1st inst.; but a violent storm prevented. We however had a happy interview with Bro. Elam Burnham, who feeds the flock in that place. Bro. B. is firm in the faith and hope. We think he will soon be in the field again, to labor more extensively.

Wherever we visit, we find the fields white, all ready to harvest. The harvest is indeed plentiful, but, alas! the laborers are few. Our earnest prayer is, that faithful and intelligent laborers might be induced to enter the field in larger numbers. There are many persons travelling among the Advent people who are not of this class, and are subverting the faith of the simple, and teaching and practising many hurtful things. We are glad to find that the eyes of brethren are being opened to this class of persons, and that they will not hereafter receive sufficient encouragement to make their visits as formerly. Lazy, indolent men—brawlers, railers, and "despisers of those that are good," cannot be tolerated by the wise and good, much less be supported by their means, which God has given them for the support of his faithful and true servants. Let every congregation lay by in store as God prospers them, and on the first day of the week put it into the treasury of the Lord. Then, when those of "good report," and "apt to teach," come among them, they will be able to help them on their way after a "godly sort."

J. V. H.

Foreign News.

The steamer *Cambria*, from Liverpool, arrived on the 5th inst. The excitement respecting the failure of the potato crop continues; but the damage is thought to be less than was anticipated. The ministry of England have refused to open the ports free for grain. The spirit of insurrection still continues in Italy. The French are making great preparations for the war in Algeria. It is rumored that Nicholas of Russia is about abdicating his throne in favor of his son Michael. The Emperor is now in Italy. The latest news from Caucasus is more favorable. There is a disease among the sheep and cattle in Ireland. In England murders and assassinations continue.

Poland.—In consequence of the fear of a scarcity of corn, the Council of Administration, of the kingdom of Poland, has resolved to maintain in force till further orders, the prohibition to export rye, barley, and oats, and likewise to forbid the exportation of peas, oatmeal, straw, and hay.

A sanguinary conflict is said to have taken place on the evenings of the first and second inst., on the frontiers of Romagna, between the Swiss and the Pontifical troops. Italy is in a very unsettled state.

The state prisons of Rome are reported to be filled with 7000 prisoners, many of them of the first families.

Germany.—The religious movement takes further development every week, and the whole country is agitated by it.

A violent quarrel between the Government and the new Archbishop of Cologne, similar to that which raged some time ago, appears on the eve of breaking out.

On Wednesday night a man was knocked down, stabbed, and robbed of \$232, on the Western Railroad, between Thorndike and Three Rivers. He was not killed, though his assailants seem to have intended his death.

The Advent Library.

We have had several subscriptions for the full set of the Advent Library, and are getting some bound to supply them. We are nearly out of some of the Nos., and have cancelled the plates, so that those who wish for a complete set, must apply in season. Those who wish to supply themselves with a set, can send in their names, and we shall know how many to have bound. Price for the set (8 vols.), \$5. They are now in the hands of the binder, and will be ready for delivery in a few weeks.

To CORRESPONDENTS.—The argument of "M. A.," that the Lord comes as soon as the midnight cry is given, and because the Lord has not come, the midnight cry cannot have been given, we consider invalid, for this reason. If the fall movement was the midnight cry, the Lord must then have come; for the bridegroom comes as soon as the cry is finished; or in other words, the cry extends to his coming. But if the whole proclamation of the Advent is the cry, as that is not completed, the Lord's not having come does not prove the cry future: it only proves the termination of it future.

We are in want of a few copies of Nos. 5 and 26 of vol. 8 of the "Morning Watch."

Some brother, a short time since, requested some back Nos. of the "Watch." We could not readily get them at the time, and now the request is mislaid, and the name of the brother, and the No. wanted, are forgotten. If the brother will write again, we will endeavor to comply with his wishes.

A Series of Conferences

Will be held at the following places on Friday, and continue over the Sabbath, and if thought best, until the Tuesday next following:—

Worcester, Mass., Dec. 12.

Southbridge, Mass., Dec. 19.

North Attleboro', Mass., Dec. 26, where Bro. J. S. White shall appoint.

We shall expect a full attendance at these meetings. Lectures will be given on the nature and time of the coming kingdom.

J. V. Himes.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

Notices.

NEW YORK CITY.—Bro. JAMES E. SEBRING, our Agent, keeps the "Harp," "Shield," "Herald," and other Advent works, at 397 Pearl-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

NOTICE.—Papers returned without the Post office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

The P. O. address of Bro. T. M. Preble is Albany, N. Y.

Letters and Receipts for Herald and Watch,

TO DECEMBER 6.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

W. G. Churchill, v 10; L. Nichols, 243; E. B. McAllister, 272; S. A. Varney, 266; H. Caswell, v 9; P. M. Falts was credited; S. C. Chandler, 265 (beginning with the present No.—is it now sent anywhere else?); W. W. Wheeler, v 11; H. Sage, v 10; R. Severance, 228; M. Hazen, v 10; L. Packard, 265; J. J. Upton, v 10; J. C. Vesper, (in full); A sister; C. Monroe, v 10; W. Pratt; J. M. Hale, 230; W. Dunkin, 243; R. Allen, v 10—each \$1. D. Dudley, 217; H. H. Corbin, 269; J. Perkins, v 11; H. Gibbs, 292; W. Greenman, 229; S. Williams, 263; M. Eaton, v 10; S. Munn, v 10; M. Munn, v 12; J. Lampson, v 11; E. Martin, v 11; H. Searl, v 7—each \$2. J. Allen, v 8; S. Trescott, v 9; E. A. Manning (for self and M. B. Abbott, 2 copies), v 10; N. Kidder, v 10; J. S. Barnes, v 10—each \$3. W. F. Falmestork, v 13; E. Canfield, v 12—each \$5.

J. C. Park; E. Baker (money has been several times received—it is paid to 189); R. Hutchinson (for F. A. Cotter, \$1, 264, A. Geer, 75 cts., 245, S. Geer, 75 cts., 242, W. A. Garlick, \$1, 204—paper is sent to Sheffield—L. Lawrence, \$1, v 10, for self, 50 cts.); G. S. Hazen, v 10; J. Marsh (the name of W. Clarke is not in either of those places); J. Eshelby; T. E. Jacobs, \$3 (does not Bro. Conner get the Herald—it is sent every week to the Navy-yard); O. R. Fassett; F. Grout; G. L. Nutten, 42 cts., 156, S. Jenness, \$2, v 10, E. B. Lane, \$2 58, 235, J. E. Edgarty, \$1, v 10—by P. M.; J. H. Kent, for J. Atwater, of Plymouth, \$2, 269, for self and others, \$2; J. M. Clapp, \$1; J. Bowers, v 10; J. C. Small.

Books, &c.—J. E. Sebring, \$10; "T." (all right); S. Foster, jr., \$10; J. Clark, 2d, \$3 (the paper was marked on book 333—not 233); A. Wood, jr. (the Libraries will not be ready for some weeks yet.)

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 19.

Boston and New York, Wednesday, Dec. 17, 1845.

WHOLE NO. 241.

THE HERALD AND WATCH

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BY J. V. HIMES.

J. V. Himes, S. Bliss, & A. Hale, Editors.

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"Watch!"

Arouse thee! arouse thee!

'Tis no time to sleep,

The great day is hastening,

A close vigil keep.

By way of remembrance,

I'd stir up your mind,—

In Peter's epistle

These words you will find:

(And he wrote to the "strangers")

Of "like precious faith,"

To warn them of dangers,

Like a watchman, he saith,

That knowing this first,

In the last days shall rise

Of scoffers the worst,

Firm trusters in lies.

Who'll say of the promise,

"Where is it! aye, where?"

The proof of His coming!

In the Book! 'Tis not there!

Since the fathers have slept

All things move the same,

And Time's measured step

Will go on, we proclaim.

"From creation's beginning

Things have ever been so—

Some righteous, some sinning—

Some joy, and some woe,

They "remain as they were;"—

Have never a fear,

Toss to winds every care—

All hail to good cheer!"

And the flood that o'erwhelmed

A world in its waves,

They'd willing forget;

(Nor think of its graves.)

How the word of the Lord

Broke open the fountains,

Unlocked the great deep,

Submerging the mountains.

Resigned, they forget

That the same word of God,

Time's boundaries hath set,

And the end waits his nod!—

That this earth and heaven

Are laid up in store,

Till by lightnings its riven,

When judgment-storms roar.

The Lord changeth not,

His "promise" is sure,

His word faileth not,

'Twill ever endure.

When the curse is removed,

All things will be new:

The glorious change

We're waiting to view.

What manner of persons

Ought we then to be,

That we may be ready

Our Savior to see!

O then with deep searchings

Of soul let us pray,

Exhorting each other

As hasteth the day.

Forgiving, forgetting,

Where others do wrong—

For Charity suffereth

Enduringly long;

And this thought we'll cherish

He graciously waits,

That men may not perish,

But enter heaven's gates!

North Granby (Ct.), Nov. 23, 1845.

C.

Time of the Advent may be Known.

(Concluded.)

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."—1 Tim. 6:13-16.

II. The appearing of our Lord Jesus Christ is to take place in accordance with arrangements of time which are peculiarly "his." Is there, then, an appointed time for this event? No fact is more evident. God hath appointed a day in which he will judge the world in righteousness by Jesus Christ. That it is the day of judgment—the day of his appearing. Paul speaks of "the times and seasons" for that event just as he does of the most familiar and self-evident truth of the gospel; i. e. that Christians should love one another.—(Compare 1 Thess. 4:9 and 5:1.) Indeed, those very portions which are so often quoted to overthrow our position, as it is thought, imply that there is a time appointed for the event. For when we are told that no man knoweth the day or the hour of that event, it is certainly admitted that there is a day and hour for it; and when it is said, "it is not for you to know the times and seasons which the Father hath put in his own power," it must be that there are such times and seasons.

These are the times referred to in the text, in accordance with which the appearing of our Lord is to take place, which are also called "his times."—And there are two very good reasons why they are called *his* times; first, on account of the bearing of the great chronological arrangements of God, as to the affairs of this world, upon the actual reign and kingdom of Christ and his saints, as compared with the kingdoms and reign of his and their enemies. When the ancient kingdom of David was subverted, God declared that he would "overturn, overturn it, until he come whose right it is, and I will give it him." Ezek. 21:27. When the Savior was on earth he foretold the fate of that kingdom as follows: "Jerusalem shall be trodden under foot of the Gentiles until the times of the Gentiles be fulfilled!" Luke 21:24. And when these times run out, "they shall see the Son of man coming in a cloud with power and great glory," v. 27. "A cloud received him out of their sight" when he was seen to "go into heaven," in like manner he shall be seen coming again when these times of Gentile domination have expired. Until that point of time arrives, Palestine—the kingdom of David; and the world—the kingdom of

Adam, the son of God—are to be trodden under foot of usurpers, and here is the time for patience on the part of God's people, as it is of long-suffering on the part of God himself. The period of worldly exaltation is the period of trial to those who are heirs of the world to come, over which Christ is to reign. The point at which these earthly kingdoms fall is the point at which Christ is to appear in his glory to reign forever and ever, and at which his people shall be delivered, every one that shall be found written in the book. Antichrist had "his time" to "be revealed," (2 Thess. 2:6) and it is a well established part of history that it took place accordingly. Our Lord Jesus Christ has his time to be revealed in, and it will surely take place at the time appointed. "I the Lord will hasten it in his time."

The second reason why these times are called "his times," is this.—They were given by the Spirit of Christ to the prophets. Of the salvation, which is ready to be revealed in the last time, to which those are kept by the power of God through faith, who are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, Peter tells us "the prophets enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" 1 Pet. 1:3-11. The sufferings—the death of Christ took place "according to the time," as Paul testifies, Rom. 5:6, margin; and the Savior himself, John 13:1. The time for the glory to be revealed, though near at hand, is yet future, and is to take place when the Chief Shepherd shall appear, as Peter testifies, 1 Pet. 5:1-11. What was spoken by the prophets, then in the case, was, in truth, Christ speaking at one point, of his own sufferings at another point, and of his glory at still another point. The manner in which he has honored the first part of the plan is, as we shall see, the demonstration that he will honor that part of it which remains to be accomplished. These times, by what Peter says of their communication to the prophets, are found, in their specific form, only in the prophecies of Daniel.

We have now shown by the word of God, that there is an appointed time for the appearing of Christ, and the reasons why the times involved in this appointment are called *his*. Another question of some importance now presents itself.—Are these times to be understood by the people of God? We shall show by the word of God that they are.—Not as to the day or hour, literally; but as in other cases, so as to enable them to take a safe position in reference to the event by which their termination is to be marked. 1. The word of God was given for the purpose of guiding his people in reference to its fulfillment. This is so apparent it would be difficult to select the statement of the fact which is most to the point. It will not be questioned.—2. The command to "take heed to the sure word of prophecy," with the assurance that we "do well" so to do, implies that it is to be understood by those who do take heed to it; and as there is no difference pointed out between the portion which relates to time, and that which relates to events, it is evident that every part of it is essential to make it a sufficient light to the people of God.

3. Those who disregarded the prophecies which

were fulfilled at the first advent were rebuked for not discerning that time, Luke 12:56; and fell under the severest maledictions of heaven because they knew not the time of their visitation. Luke 20:41-44. And those who are brought to view as the subjects of the wrath of God at the second advent are those who reject the testimony of God upon the time of that event. They shall say "Peace and safety," as to that event, when "sudden destruction cometh upon them, and they shall not escape," or, "since the fathers fell asleep, all things continue as they were from the beginning of the creation," and on those the day shall come as a thief. Can it be that men should be thus condemned by the Almighty, if the time of these events was not to be understood? God forbid!

4. But the same prophecies which contain these times, in their specific form, declare repeatedly that the subject of which they treat shall be understood by those who take heed to them—the wise, whom Christ explains to be those who hear his sayings and do them—"at the time of the end." Dan. 12:11. Peter tells us it was revealed to the prophets that not to themselves they did minister, but to those who should live when the things should be fulfilled of which they spake. According to Christ himself, it is by taking heed to what he has "told us before," that we are to avoid what "they shall say," who are false teachers and false prophets; and to know when his coming is near, even at the door, so that we may lift up our heads, knowing that our redemption draweth nigh. According to Paul, it is by giving the more earnest heed to the things which we have heard, and holding fast the profession of our faith without wavering, seeing he is faithful that promised, that we are to see the day approaching; and this is to be the great motive for considering one another to provoke (stimulate) unto love and good works, for assembling together, and to exhort (comfort, margin) not command or denounce, one another. According to Peter, it is by being "mindful of the words which were spoken before by the holy prophets, and of the commandment of the Apostles of the Lord and Savior, that we are to become the right manner of persons in all holy conversation and godliness; looking for and hasting unto (hasting the coming of, margin) the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. According to John, it is declared under oath before God, that time is to be strictly regarded in the fulfilment of the prophecies: "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound the mystery of God shall be finished, as he hath declared to his servants the prophets." Rev. 10:5-7.

And that this was designed for the benefit of the people of God is evident from these words of the book of Revelation itself: "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3. It must be that the times of prophecy, as they are so prominent a part of it, are to be understood by those who take heed to it, as the fulfilment approaches.

Another question here occurs of the greatest importance in the present case. It is this.—Are these times *now* understood? We do not say that they are; we have never said so. We never could see, nor did we ever believe, that any man was authorized to say positively that they were understood. We believe they are, and are ready to give to every man the reason for believing so. 1. As these prophecies were to be understood "at the time of the end," which is shown in the book of Daniel to be a short time before the end should actually come; and as we must be near the end, if there is any truth in history, anything worthy of respect in the opinions of the worthiest men who have

lived since the days of the Apostles; or any scriptural meaning to the events which have marked the age in which we live, it is fair to suppose that the time for these prophecies to be understood has come. 2. The explanation of these prophecies which we are enabled to obtain is so fully in harmony with the received views of the church in all ages: it is so reasonable, so clear, so harmonious we think it must be the true one. If any scriptural objection were urged against the explanation here referred to, we should speak with less confidence; and the time has been when we were more in doubt because we supposed it was possible that such objections might be found. But the world knows that there is no want of ability or disposition on the part of those who have stood forth against the prophetic interpretation under consideration, and it may be asserted without qualification that the utmost has been accomplished that was possible. And now, in all seriousness, we ask, has any one of the reputed champions of the age given an explanation of the prophecies that is more in accordance with the old standard interpreters, or better sustained by the facts of history? Has any one presented an objection against this interpretation which would not be of equal weight even if it were true? It has been objected that the prominent advocates of the system are "ignorant"—"base villains"—"deluded"—"insane"—"fanatics"—"disorganizers," &c. &c.; it is objected that they are "believers in annihilation"—"Unitarians"—"come-outers," &c. &c.; they have been put on a level with the "filth-monarchy-men," "false prophets," "Ann Lee," "Mormons" &c. &c.; it is alleged that their views are fatal to the plans and improvements of the age. All this, and much more of a similar character, which has shown the ignorance of those who undertook the work of what they were about, has been put in the form of objections to the hated system; but all this might be alleged falsely, as most of it is, nay, it might all be true, and the system might also be true. And every one must certainly see that an objection that is of no force or application, in discussing the truth or falsehood of a doctrine, is good for nothing, unless it is to show the weakness or wickedness of the one who may use it. But as if Providence had determined to inclose us in a wall of adamant, since our opposers can find nothing in the word of God to use fairly against us, and are left destitute of anything worthy the name of an argument from any other source, the character of the opposition itself, which seems to be necessarily such as it is, is a mighty confirmation of the truth of the interpretation we defend.—It is one of the clearest facts of prophecy that precisely such opposition should be encountered by those who should occupy the true position at the time when the prophecies should be fulfilled. The more we see therefore of what we have seen and do see, the more we are forced to believe we have the truth. However, whether we do now understand these times of prophecy accurately or not, it is certain that they will be understood by the people of God before the end shall come.

But your own mistakes have proved your views to be erroneous, and as honest men you ought to give them up. But what shall we give up? You certainly would not have us give up the hope of Christ's appearing; would you have us, then, give up that he is to appear "in his times"? Surely you would not have us give up the word of God! Shall we give up that those times are to be understood by the people of God? This too is so evidently taught in the Bible, you can hardly require us to give this up. Must we give up the belief that these times are *now* understood? Yes, yes. Confess that you don't know any thing about them, like honest men, and let the subject alone. Give it up! Well, now, we are ready to submit the question to any number of candid men, whether they agree with us or not, and if they will say, after deciding a case that they will admit to be precisely similar to ours, though relating to affairs of this world, that we ought to give even this up, we will do so.

It is well known that on board of all our well-regulated ships there are three at least who are expected to keep what is called the ship's reckoning—the captain, mate, and second mate. Suppose now that one of our ships is bound from Boston to Liverpool. The distance is laid down to be 3000 miles. The distance sailed each day is entered upon the reckoning of the captain, mate, and second mate. At length the captain finds that according to his reckoning they are 2975 miles from Boston, and that twenty-five miles farther will bring them to Liverpool. He makes known the result, and commands the ship to be put in order to enter the port. They sail on the distance that remains, according to the captain's reckoning, but see nothing of Liverpool. In this time, however, it is found that the reckoning of the mate differs from that of the captain's 25 miles, and that of the second mate 50 miles; so that they are not so near the end of the voyage by 25 or 50 miles according to their reckoning as according to that of the captain. What, now, should be done? Shall they give up the voyage and return to Boston? Shall they give up that there is any Liverpool? Shall they give up that they know any thing about the distance to Liverpool? No, no, brethren. If you had any interest in that ship's cargo, it would not be well for those officers to meet you in Boston if they had given up the voyage under such circumstances. You would say, It was all right to put the ship in order to go into port according to the captain's reckoning; and now, try the mate's reckoning, and if that proves incorrect, try the second mate's; if the true reckoning is kept at all, they must have it. Keep the ship as she goes; don't start a tack nor sheet; keep the ship for Liverpool! If this is righteous judgment, we cannot give up the expectation that the voyage is to end, and our hopes be realized, somewhere within a different reckoning of the distance sailed, since the voyage begun as laid down in the unfailing chart.

Correspondence.

LETTER FROM BRO. J. LITCH.

Dear Bro. Bliss:—That the Second Advent cause is destined again to rise and exert its influence once more on the public mind, I am fully persuaded. To what extent that influence will go, of course I am not prepared to say. But that it will reach all the Lord's truly warring people, appears to me very clear, and certain. First, the word of God is explicit on the subject, declaring that "the wise shall understand," and that the Church is not in darkness, that the day should come on them as a thief. And secondly, the signs appearing in the Church, clearly indicate the same fact. But says Bro. Doubtful, it cannot be so, for the people will not believe us again; our influence is lost. Well, if this be so, it is not as though we were the men, and wisdom was to die with us. Our Heavenly Father has his way of accomplishing his grand purposes and fulfilling the prophecies. If our work is done, so be it; his work will go forward. There are in this city, several prominent ministers of the Gospel who are boldly proclaiming the coming of the Lord. They are of the Protestant Episcopal, Methodist Episcopal, and Presbyterian churches. Some of them it is true, feel compelled, as a preliminary, to state distinctly that they are no "Millerites," and with that proviso proceed to preach as clear and decisive Advent doctrine as can well be presented; and also to declare their firm conviction of its special nearness.

The Episcopal paper of this city is out for the last two or three week with strong articles on the subject, in which the doctrine of Christ's personal and speedy appearing and reign is advocated.

But to return to the objection—"our work is done,—the people will not hear us;"—Is it true? I do not believe it is. I have recently visited the interior of Pennsylvania, and given a course of lectures in Shippensburg, and never saw a more attentive and interested audience than I found there.

Indeed, from all I could learn, the people in that section of the country were never more free from prejudice, and willing to hear, than at present. I believe a good faithful lecturer, who is able to present the subject clearly and faithfully, would find ample encouragement and support in that region.

From Shippensburg, I went to Baltimore, Md., where I spent several days, including one Sabbath. For a greater part of the past year, things have been in a very unsettled state among the brethren in that city. But I am happy to say that everything like hardness or division has passed away, and the church in that place are of one heart and one soul. There are several who have stood aloof from the Adventists for a long time, who have now returned again and unite with them.

Bro. J. B. Mitchell, is now preaching to them, and was set apart to the office of an elder in the Christian Church.

In this city, we remain about as usual; our brethren generally are strong in faith, waiting for the adoption, to wit, the redemption of our body.

Bro. Beyer, has gone out among the mountains of Pennsylvania, to seek out the wandering sheep, and feed them with the bread of life. May the Lord give success to his own word. Amen.

Yours still looking, JOSIAH LITCH.
Philadelphia, (Pa.), Dec. 9, 1845.

LETTER FROM BRO. I. C. PARK.

Dear Bro. Himes:—A brother remarked to me last Sabbath, that he was starving to death for the want of spiritual food. I feel the same deadness coming over me. All for the want of some good teacher to give unto us the pure unadulterated gospel of Christ. We have three ministers here, which say they preach the gospel of Christ, but it is not the gospel I want; I want to hear about the coming of Christ, and the new earth. But in stead of this, we have held up to us, that all mankind has got to die, and lay in their graves.—Prepare to die, prepare to die, is poured forth with power to the sinner; what effect does it have to the sinner? the effect is bad, but they like it; it is just what they delight in; it is all peace and safety.—But what effect does it have on God's people? is it food for them? No! it is poison to the children of God. I must say one thing to those ministers that hold up peace and safety, they may preach til the Lord comes, and they will never have one genuine conversion. Now mark what I say, as long you persist in preaching this peace and safety doctrine, you will never have one genuine conversion. Now dear brother, I want some one to come and tell us to be prepared for eternal life: yes, eternal life is what we want to be prepared for, not eternal death, for that we are always ready for. Will Bro. Miller, Himes, and Gates come this way? Whoever comes, will have Satan to contend with. I believe that Bro. Miller would find less opposition than any man in the Advent cause. Here are many that want to hear him, and I believe the doors will be open for him. Will he come? I want to have a small church started in this place. There are but three or four of us here—so few that we hold no meetings, therefore I feel desirous of having some more added to our number, so that we can hold meetings. I believe there are a few here that would embrace the good old Bible doctrine; it it was only delivered to them in its purity. The Advent believers here, are poor in this world's goods, but if one soul should be saved, it would be worth coming here for. Who will come?

I have had a few numbers of the sent me, but I have requested them to be stopped. I do not like them. They are dead things—not worth reading. My opinion is, that they will be the means of destroying more souls than they will save. The Lord does not like this peace and safety doctrine, at this late hour; therefore he will not bless it.

The "Advent Herald" we hail with joy. Every time I get the "Herald," it revives my soul, and makes me feel happy for a while. The fact is, it is

all that keeps us alive here, with the exception of the Bible. Don't let the "Herald" go down, brethren and sisters.

Yours looking for the Lord,

ISAAC C. PARK.

Fitzwilliam, (N. H.), Nov. 27, 1845.

LETTER FROM BRO. R. V. LYON.

Bro. Himes:—A little more than six years since, I had my mind directed to the speedy coming of Christ. Through the influence of an aged minister of the Gospel, I was induced to purchase the lectures of one Wm. Miller, and read them—and it appeared to me that he might be correct, but I had to examine for myself. This was about the time I commenced in the ministry. The judgment, however, became a theme upon which I often dwelt, as a motive to induce my hearers to repent and believe the gospel. Four years ago the coming winter, I preached my first sermon against the temporal millennium from this text: "Let both grow together until the harvest." I never had any faith in the doctrine of the return of the carnal Jews to the land of Palestine, or their conversion as a nation. I also became satisfied that the kingdom of God was not the Church, neither was it set up in the hearts of men; but was to be set up on this earth, after the stone should smite the image upon its feet, and brake the iron, the clay, the brass, the silver, and the gold; and this was to be done together, and they were to become like the chaff of the summer threshing floor—the wind was to carry them away that no place was found for them; and the stone became a great mountain, and filled the whole earth. One year from that time, I was led to believe that there were ninety nine chances out of a hundred for Christ to come in '43. And thus I preached it. But I soon became convinced, by taking a review of human chronology in connection with my Bible, that we could not know the time any nearer than at the doors, and as an honest man, I felt it to be my duty to confess it, and tell the people with whom I was then laboring what God told us we could know, and what he told us we could not know. When the tenth day movement first came in, I endeavored to show the brethren that our *Chart* plainly taught us that we could not know the day and hour of his coming. Yet I was willing to admit that he might come on that day, or prior to that day, or that the wheels of time might continue to roll on beyond the tenth day of the seventh month. But if I had allowed my sympathy for the doctrine to have taken the lead of my mind, instead of the truth, I should have been drawn into the belief that the Lord would have come on the tenth day, &c. But one thing is certain: God did overrule it for my good. O the consecration, and the peace that followed, and the deep feelings for the souls of men, I cannot describe; and the sleepless nights that I spent in prayer, is known to God. The calling of the churches *Babylon*, and the cry come out of them, and the doctrine of annihilation of the wicked, and dormant state of the soul, Christ coming as bridegroom on the tenth day of the seventh month, and the door shut, are doctrines which the Bible does not sanction, and have no connection with the *Advent faith*, or what the Church and the world call *Millerism*. The promulgation of these sentiments, in connection with a censorious spirit, has injured the cause more than any thing that has been done by our opponents. I am satisfied that the Bible teaches us that the coming of the *Bridegroom*, and the coming of the *Son of man*, are one and the same thing. I am also satisfied that if any one will read with candor Rev. 11:14, 15, in connection with Dan. 2:31-35; 7:1-14, they will be convinced that the kingdoms of this world have not become the kingdoms of our Lord and of his Christ. For prior to that, the gold, silver, brass, iron, and clay, must be broken to pieces by the stone that was to smite the image upon its feet. In the 13th verse, we are told that he is to come with the clouds of heaven to the Ancient of days, and then there will be given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him, &c. 14 v. And we are told when he shall thus come, "every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." And this is the time, when he is to be crowned King. And now I would ask whether any one has seen him thus come? It is evident that the churches are in the Laodicean state, and many of the doctrines that are being propagated by them, I believe, are false; and I dare not in view of the judgment, take a step knowingly that would have a tendency to build them up in error. No! not even the denomination to which I belong. (I mean the Baptist.) My opinion in relation to coming out of the Church, is, that if a brother, or sister cannot have Gospel freedom, leave; but where

they can, stay; and try in the spirit of their Master to convince them that the Lord is coming, and the importance of being in readiness to meet him. O how it cheers me to think that Jesus is coming! Yes, to believe that his coming is near, even at the doors!—My brother, that vision will speak at the end, and not be. Glorious day! let it come in Thine own time, blessed Jesus. Yes, Jesus is coming. And while I am writing, I feel that if I could wield an angel's wing, and blow the trump of God, I would plant my feet on the highest mount, and tell all the world that he is soon coming. Is this all? No. I would tell them how they could become the subjects of that everlasting kingdom that is then to be set up. And, my brother, this is the proclamation that I am trying to give to all men, as opportunity affords.

Your brother in tribulation, waiting for the speedy redemption of Israel, R. V. LYON.
Hampton, (Cl.), Nov. 25, 1845.

LETTER FROM BRO. S. C. CHANDLER.

Dear Bro. Himes:—In reading the statement of your affairs, as given in the last "Herald," and the easy terms upon which your financial embarrassments can be removed, I am led to reflect, that, if these terms are not immediately complied with, by those professing the Advent faith, it will be because they have backslidden, or were never yet converted to the true primitive faith. The Apostle James says, that faith without works is dead, being by itself. John says, But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. When Agabus stood up in the church at Antioch, and signified by the Spirit, that there should be great dearth throughout all the world, which came to pass in the days of Claudius Cesar, the disciples were at once awake—they needed no urging. A mere acquaintance with the fact that a scarcity was to be experienced, was sufficient to arouse the whole benevolence of their souls, (for they loved as brethren,) and every man according to his ability determined to send relief unto the brethren in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Paul. The apostles did not leave the pecuniary and financial concerns of the Church at loose ends. They instructed the disciples into a uniform system of action. To the church at Corinth, Paul says, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In his Epistle to the Ephesians, he says, let the brother that stole, steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give, or distribute to him that needeth. The kind of stealing referred to here by the Apostle is not the taking away of goods unlawfully privately at midnight, but laziness and loafing about, getting their living out of their brethren without rendering to them or to the Church any good service. This is stealing, or taking that which does not lawfully belong to us.—And, I am sorry to say it, but it is my candid belief, that if the Advent churches for a year past had been rid of such a burden, and all that call themselves brethren, and profess to have a heart sanctified through the truth, had gone to work laboring with their hands, the thing which is good, as the apostle directs, and had laid aside on the first day of the week, as God had prospered him, no embarrassment in the pecuniary affairs of the Church, or suffering of the sick, and the helpless, would have been known among us. It is as important and necessary for the health and growth of the Advent churches to have those streams of intelligence from the press, which we know are not poisonous waters, kept open and unobstructed running among us, as it is for the blood to circulate freely through the veins and arteries of the body, to preserve a sound constitution. Multitudes, if we may rely upon their own testimony, have been brought, through the instrumentality of the "Herald," and other publications, to a saving knowledge of the truth, and are now weekly instructed, comforted, and sustained, by the same instrumentality. And this instrumentality is needed by us all, and must be sustained. We cannot without endangering the cause that is sacred to our hearts, dispense with the "Herald," and the publications of the office. And if our faith is not dead, they will be sustained. If we in fact believe as we profess, that Christ is speedily coming—that the last sands of our earthly existence are running out—that a kingdom, and inheritance are soon to be given to the saints, there can be no lack of means, no want of proper action, to secure the highest ends, and good of the Church. My dear

brethren, let us see to these things, for we are stewards; and God will soon say, give an account of thy stewardship; for thou mayest be no longer a steward.
S. C. CHANDLER.

Hartford, (Ct.), Nov. 28, 1845.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, DEC. 17, 1845.

Theodore Parker.

It is doubtless known to our readers, that this man is attracting crowded audiences to the Melodeon, where he holds forth in this city on the morning of each Lord's day. We heard him a short time since, and for the first time learned the secret of his power, and the insidiousness of his infidelity. There was nothing prepossessing in his appearance, or captivating in his enunciation or gesticulations. He stands nearly motionless in the pulpit, and speaks in a moderate tone, with an unmusical voice, and yet the audience listened with almost breathless attention. It was the honied word he spake, the golden sentences he uttered, and the beautiful pictures he delineated, that captivated his audience.—It was a continued coruscation of sparkling diamond gems, glittering like dew-drops in the sun-light. But, ah! amid the intellectual sweets he spread upon the board, on which to feast his hearers, there lurked the serpent, coiled behind the flowers, or gently playing 'mid the fruits, and only seen in rain-bow colors—mixing its poison so insidiously, that the votaries of pleasure might sip, and dream they were quaffing a nectar draft from heaven.

He would elevate man, and teach morality; but he left out God. Or if a God he had, he had no days-man—a mediator between God and man, to put his hand upon us both. He had no Christ in his theology; a Christless Christianity is his. To him the Savior is but a man,—a pure, a noble being, true, but yet, a man,—a man who lived for the age in which he lived, as Theodore Parker may for his. As he would conduct his audience amid the realms of ether, and teach them converse with the stars, suddenly would he present the poisoned chalice to their lips; and ere they thought they sipped. We wish we were able to give a specimen of his peculiar mode of mixing error with truth; but poor words are hardly adequate. In the midst of truisms and axioms, to which all would consent, here and there would be the allusion, the hint, the inference, or the more explicit declaration, which would steal away from truth the hearts of those who are easily captivated by honied words, and who would never look for thorns amid a wreath of roses. If we should attempt a picture of his style, it would be something like this:—

"The prince who reaches the throne and rules over a nation, is no more than the mechanic who reigns supreme in his shop: both have the same lesson to learn. The one learns it in a spacious room, out of a large book, with golden letters; the other learns it in a small place, in a book soiled and torn, in inferior type; but the lesson is the same. He who learns from the golden letters is none the better; and he who studies the soiled leaves is none the less,—if they have learned the lesson equally well. The circumstance of station, or the accident of birth, affect them not. No greatness can enhance the worth of the possessor; and no abject station can detract from his merit. The one may labor with his mind: the other with his strong arm: both run the same race, both reach the same goal, and may run equally well. A clown is none the less a clown in a palace; and true worth, though clothed in rags, is true worth still. Gold is gold, though trodden down upon the dung-hill; and straw in a palace will be only straw. Be good, and do good. One man is not all of humanity; if he were, he could

have no need of man, or woman, or child. But each receive from others what they do not possess, and communicate in return to the giver. This shows that we are not yet sufficiently elevated.—But we may ascend towards heaven, till we are as pure as Gabriel, and as meritorious as Christ on the cross!"

It was encircled with such truisms, that he would direct the blow at the foundation of all Christianity. Many ran to hear him, and they say, "O, he preaches so much that is good." Aye, but that good comes infected with the poison of the pit, which turns the good into rottenness. It becomes like the apples of Sodom: all fair without, but within is only dust. It is very pleasing to the ear of man, to tell him how good he may be, and how meritorious; but is it Christianity? Is it the teaching of Scripture? No. There we learn our weakness and vileness. We there learn that we can never be saved in and of ourselves. It is all of grace. Jesus is the author and finisher of our faith. It is only as our sins are laid on him, and his righteousness is imputed to us, that we can ever hope to pass within the pearly gates. Christ bore our sins in his own body on the tree, and thereby, if we come to him, God will receive us for Christ's sake. We can not purchase salvation; it is a free gift to us: given upon the condition that we accept the offer Christ has made, and walk in the fear of God.

To any who are running after these nice-spun sophistries, pleased with the tinkling sound of words, we would raise our warning voice and bid them pause.—Beneath those flowery paths, the viper's sting may pierce. The adder lurks beneath the leaves. If you walk there, you may upon the scorpion tread. The precipice is just before,—though covered o'er with myrtle boughs, entwined with evergreens and orange-wreaths, 'tis no less steep, and dank, and dark beneath upon the rugged rocks below. A religion that leaves out Christ, however much it may prate of goodness and morality, will never save a soul. Christ must be all in all. A religion without him, has nothing to commend itself above the codes of Grecian ethics. Nay; they have the supremacy, because they knew not Christ. But none now can assume such a position, without rejecting Christ; for the Bible reveals him. We shudder at the awful delusion under which some lie. We have seen those who have listened to this preaching, who thought they were listening to the precepts of the Bible. And there were well-dressed men, with golden-headed canes, and ladies with their flowing robes, and waving plumes, who bent to catch each word he uttered, as though they were pearls of wisdom, who seemed to feel that they were listening to something so nice, so good, so pretty, receiving it all as Bible truth. It is in this insidiousness that its danger consists. If he would proclaim open infidelity, there would be little danger. But so long as he teaches a Christless Christianity, and baptized infidelity, men will listen, dreaming they are: in the road to heaven until they awake on the confines of the pit.

Church Customs.

We are often met with the remark, that the church believes thus and so, as if it were a sufficient reason for rejecting such truth. We have even heard the use of certain texts denounced because the church quotes them. Now, it matters not to us who believes as we do, or who disbelieves. If it is the word of God, it is enough for us. But to illustrate how we may be affected by a desire to do differently from others, we will briefly allude to the origin of some of the customs of the churches.

When the dissenters in England first left the Established Church, they endeavored to get as far from all the practices of that church as they could. This was wrong. If they had desired to avoid everything that was unscriptural, it would have been right. But that church knelt in prayer, so they stood erect. That church stood when they sung the praises of the Most

High; so they sat still. That church observes the 25th of Dec., yearly, in commemoration of the birth of Christ; so they did away with this, and observed a day in a month earlier as a day of thanksgiving for the blessings of the year. That church set apart the day of the crucifixion as a day of humiliation and prayer; so they had their day of prayer come a little earlier. And so in everything they endeavored to be opposite. Thus the churches, to get at an extreme from those they left, rejected the observance of the advent season, and thereby have almost ceased to believe in the Lord's return. Let us learn from this, that if we only strive to be at an opposite point from others, we may be at an opposite point from the truth. Let us abide by that, let it accord with the faith and practice of whom it may.

The Jews.

We alluded in our last to the Jews of Europe having embraced the opinion that the Messiah has come—that the present toleration they enjoy, and their prosperity, is the promised Messiah!

This is a striking sign of the times. When Dr. Herschel was in this country, he alluded to a spirit of enquiry on this subject among them, and to the then expected convention, which has since been held. The impression, however, that we received was, that they were to consider the evidence whether Jesus was the Messiah. And we supposed, that if they should decide that the Messiah has come, they would be prepared to embrace Christianity. If therefore we merely knew they believed the Messiah had come, without knowing the nature of that coming, it would have been an evidence of their conversion. But knowing that they make the first advent a spiritual advent—that they still reject Jesus—instead of its being an evidence of their conversion, it is an evidence of their continued impenitence. Instead of its being an evidence of their conversion, it argues the reverse. Nor can it argue anything for their restoration. If they believe the toleration they enjoy is the promised Messiah, they are already, in their own estimation, restored, and have nothing more to hope or wish for.—This movement is, therefore, one of the most conclusive against their conversion or restoration—considering it as a sign of the times.

Lamentable State of Things.

Millerism appears to be raging at Hamburg, N. Y., where several families, heretofore of good standing, have been guilty of conduct criminal and beastly. The Buffalo Pilot says:—

"As a specimen of their doings, it has been related to us that the negro seated upon the table, acted as the interpreter of the will of the Lord. He would say, 'The Lord says dance,' and the whole assembly would join in a wild and disorderly dance around the room. Again, he would repeat, 'the Lord says down,' and all would fall upon the floor. And, 'the Lord says roll,' and they would roll promiscuously across the floor like so many hogs in a pen. These ridiculous practices, and others of a licentious and criminal nature, formed the amount of their doings."

We copy the above from the "Mercantile Journal," of this city, which ought to know better than to attribute to "Millerism" anything like the above. That a scene like that may have occurred, we do not deny—it may all be so. But we solemnly protest against the injustice of imputing to Adventists, practices which they loath and abominate. Mr. Miller has never countenanced any immorality or indecency; nor have those who sympathize with him: while those who do, indulge in them are ready to consign him and all his followers to perdition for not following them. It is as unjust to identify Adventists with such abominations, as it is to identify the early Christians with the unruly ones whom Paul denounced in his epistles; or the German reformers, with the ones Luther was compelled to cast off. If we as a body gave any countenance to these things, or if we fellowshipped those

who do, there would be some propriety in being thus identified. But we have individually, and in solemn convention, for ever washed our hands from all such indecencies.

While, however, such things are reported of us, we can claim the promise made to those of whom all manner of evil shall be spoken falsely for the kingdom of heaven's sake. If they called the Master of the house Beelzebub, much more will they those of his household. The world hated him, and spoke all manner of evil of him falsely; and is it not enough for the servant to be as the Master? If they hated him, much more will they hate his followers. Instead, therefore, of being discouraged, we will rejoice that we are accounted worthy to suffer shame for the name of Christ. For this He has said, "Happy are ye."

The "Investigator" Again.

"The Editor of the 'Advent Herald,' in publishing our late article on 'Human and Divine Chronology,' appears to think, by his reply, that we intended to injure him. He is mistaken. We spoke of him and his associates as *religionists*, not as *men*. Their delusion, as we conceive it to be, we regard as an unmitigated evil, and hence we cannot be true to our convictions, without opposing the religionists who support it. But as *men*, as members of the civil community, entitled to the same rights and privileges as other men, we entertain not the slightest disrespect towards them, and would go as far as the farthest in protecting them in the enjoyment of their rights. We shall allude to this matter again when we publish the reply of the 'Herald,' which we shall do the first opportunity."—*Inv.*

The above is very good, so far as it goes; but we cannot make the distinction between the religionist and the man. If one is dishonest, both must be. If as religionists we "persevere" in this doctrine "for a living,"—as such "are prepared to resort to any quibble"—are "deluding men," "designing men," &c., we cannot reconcile it with honesty as *men*. A gambling bishop was once asked, how he could reconcile such a practice with his sacred office? He replied that he did not gamble as a bishop, but as a man. But, said the interrogator, when the devil gets the man, what will become of the bishop? We are unable to make such distinctions, and hope our neighbor will show us how we can be knaves as religionists, and honest as men.

✍ J. D. PICKANDS.—Some may remember the erratic, eccentric, and denunciatory course of this individual who visited us last winter, for the avowed purpose of showing the people at the East that they knew something out West. The following extract of a letter dated Cleveland, in the "Voice of Truth," will show his present position:—

"Bro. Pickands preached here last Sabbath evening. He took the ground we had made no mistake in chronology, but had been perfectly correct; but we have utterly mistaken the nature and character of Christ's coming—that Christ had come—that the coming of the Lord was a series of events—that the change in 1 Cor. 15:51, 52, was not an instantaneous, physical change, but gradual and moral, as 2 Cor. 3:18; that prophecy cannot be understood (except the time) in the nature of the events till the providence of God explains it—that now the saints may claim and possess immortality! This, in brief, is the sum of the sermon. He had previously adopted washing women's feet, and kissing other men's wives and daughters, and then tells of it. Yours, as ever, D. I. ROBINSON."

He avows the same sentiments over his own name.

✍ Bro. HALE'S VIEWS ON TIME.—After repeated solicitations, we have made arrangements to issue these in a pamphlet form. They will be out in two or three weeks. We are, however, not in a situation to publish a large edition, nor to issue them for gratuitous distribution. The size of the edition will depend on the amount of the orders we receive before we publish. Those who wish for the pamphlet will, therefore, be obliged to order them, for we shall make no provision for furnishing a supply beyond the probable demand. Were our circumstances different we should publish a larger edition.

Review of John Borland's Sermon.

"Nebuchadnezzar's Dream: a Sermon, preached at the Quarterly Meeting of the Wesleyan Methodist Church, Melbourne [C. E.], published at the request of the official members. By John Borland, Wesleyan Methodist. 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'—Jer. 6:16."

The above is the title of a Sermon which has been lately preached in Canada, and published in pamphlet form, a copy of which has been forwarded to us. It is written in a specious manner, and may be the means of misleading some. That our readers may have an opportunity to see what can be said against our position, we purpose re-publishing it in numbers in the "Herald," in connection with remarks of our own.

The principal point in the title-page is the text quoted from Jer. 6:16—a text most applicable for a position which is in accordance with the old paths, but it is a misnomer when quoted to sustain the *modern* theory of Daniel Whitby. Any point in our belief not sustained by the voice of the primitive church, we are now and at any time ready to renounce. We profess to contend for the old paths—the good old way—the faith once delivered to the saints.

The sermon is prefaced with the following

"ADVERTISEMENT."

"This Sermon, the substance of which was preached at a Quarterly Meeting in Melbourne, is published at the request of the official members of the Church.—The request is acceded to, not because the Author believes it possessed of any peculiar excellence or novelty; but that possibly it may enable those who are so disposed, to look at the subject it discusses in a proper light. It is well known that Daniel's prophecies have been made great use of by Miller and his satellites in the propagation of their delusive system; the Author would therefore wrest this portion of it out of their hands, and supply the honest inquirer after truth with a plain and consistent elucidation of its import.

For any remarks we have made bearing upon Mr. Miller or his ism, we owe him no apology. A man who can so misinterpret facts—malign his neighbors—and labor to subvert the cause of God,—as he has done; deserves to be held up to public reprobation; that his spirit and conduct, even as plague spots, might be avoided. In order to show that I do not make such grave and serious charges without foundation; I supply the following quotations from his works."

In our remarks, we hope to avoid the unfairness and the spirit of malevolence so strikingly manifest in the above. To give a garbled statement like the following is never done, when there is a design to present an opponent fairly. We shall therefore publish our adversary entire. To show the unfairness of these extracts, it will only be necessary to publish the context from which they are taken; and it will then be seen who bears false witness against his neighbor. For it is as much a misrepresentation to partially quote from another, when such quotation does not fairly present his views, as it is to put false language into his mouth.

"A FLAGRANT MISREPRESENTATION."

Under this head he has the following:—

"The Catholics say it (the Kingdom of God) was set up in the days of the Roman Cæsars, and thus claim for the Pope St. Peter's Chair and the Kingdom; the Baptist writers, many of them, say the same, making the Church what the Catholics do the Pope. The Episcopalians, or some of them, claim the same kingdom to have been set up in the days of Luther, among the German kings; the Quakers, in the days of Fox; the Methodists, in the days of Wesley, &c."—[See tract No. 21, "Kingdom of God," pp. 3, 4.]

Can we believe that Mr. Miller is so ignorant a man as not to know the utter groundlessness of such assertions? or is it not rather one, of many of his attempts, to defame and hold up to ridicule the Church of God.

To show the injustice of the above, we give the context from which it is garbled. Our readers can then judge whether there is any attempt to ridicule the church of God, or whether Mr. M. is most flagrantly misrepresented. Is the writer of the above so ignorant as to deny the following:—

Dan. 2:44—"And in the days of these kings shall

the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Much has been said and written on this by different commentators. Different sects and partisans have seized this text, and applied it to their sect, and proved, as they verily believe, that their sect is the true kingdom of God, which will stand for ever. The Catholics say it was set up in the days of the Roman Cæsars, and thus claim for the Pope St. Peter's chair and the kingdom; and that to the Bishop of Rome were the keys of this kingdom given at the demise of St. Peter, and the popes have been the successor and earthly head of this kingdom ever since. The Baptist writers, many of them, say the same, and claim a descent from the apostles for the Baptist church, making the church what the Catholics do the Pope; and try to show a regular succession of the church, as the Catholics do their Popes. They also claim believers' baptism (*immersion*), as an initiatory rite into the kingdom, and that none are citizens of this kingdom until they comply with this requisition. The Episcopalians, or some of them, claim this same kingdom to have been set up in the days of the kings of England; and therefore the kings or queens of England are the accredited head of the episcopacy, and rulers over the visible church. The Presbyterians say it was set up in the days of Luther, among the German kings; the Quakers, in the days of Wesley; the Shakers, in the days of Ann Lee; and the Mormons, by Joseph Smith.

All writers seem determined to have an earthly kingdom, and an earthly head to that kingdom. 1 Cor. 3:3, 4, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; another, I am of Apollos; are ye not carnal?" Or, as is properly said by James, (3:14-16,) "But if ye have bitter envying and strife in your hearts, glory not; and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

Again our author says:—

"BEARING FALSE WITNESS AGAINST HIS NEIGHBOR."

Of the *Baptists* he says, "they are seeking anxiously for a good share of worldly goods, and of popular applause,"—"full of self love—love of the world, and pride, avariciousness and covetousness."

Presbyterians. "They are much more anxious to obtain good names from men, and honors of the world."

Episcopalians. "They have 'pride of the world, love of honors from men.'"

Methodists. "They are proud and much more selfish than others of our sects; they love the world, are covetous, and boasters, and in common with modern sects, choose the highest seats," &c. &c. See "Dissertations on the true inheritance of the saints," pp. 11-13.

To show how this is garbled, we will quote the context from which it is disconnected:—

"When God arose to judgment, to save all the meek of the earth." In one word, the meek are penitent, humble followers of Christ—obedient in word and doctrine—lovers of truth and righteousness, of a contrite spirit, a broken heart, and a reconciled mind to God; a poor and a persecuted people, hated by the world, despised of men, but chosen of God, and precious.

And now, my friends, where shall we go to find such a people as this? There is a people somewhere on the earth that will answer to the description of character given us by our blessed Master in Matt. 5:3-12, or the promise of God would be of no effect. What sect, or denomination, shall we visit, to find a people of this description? Let us go to the Baptist, a sect to which the writer belongs. What do we see? A people "poor in spirit?" If so, they are making great efforts not to remain so much longer; for they are seeking anxiously for a good share of worldly goods and popular applause, and are very successful in their calling, in those things. Do they "mourn?" Yes, for the want of more riches and honor of this world. Are they "meek?" Many of them would blush to claim that appellation. Do they "hunger and thirst after righteousness?" I fear many, very many of us, are hungering and thirsting after the wisdom of the world, and to favor tyrants and slaveholders more than to seek righteousness and truth. Will they show mercy? Not if you differ with them in the least article of their creed, or oppose the least of their popular schemes of the present day. But are they not pure in heart? Dare they claim this grace? No; unless a man can claim it, while his heart is full of

self-love, a love of the world, and pride, avariciousness, and covetousness. Surely you will give them some praise as a sect. Are they not peacemakers; and may they not be called the children of God? They make no peace with one another, nor with other sects, if they cross their path. They plead for, and support war as a sect; and I would be very thankful to know in what sense they can be called peacemakers at the present day. Are they not "persecuted for righteousness' sake?" If they are, then to be persecuted, is not what I have supposed persecution meant; but this, as a sect, they will not, dare not claim.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." May they not claim this blessing as a sect? Where is the world saying all manner of evil against the Baptists? If we should claim this, the world would have reason to call us liars.

To what sect shall we go, where we may find the meek! To Presbyterians! No, no, say all the other sects, they cannot be the meek; for they are much more anxious to obtain good names from men, and honors of the world. Yes, yes, none seek for these things more. They cannot be the meek. And if we could give them the preference, still there is a difficulty, we cannot well surmount:—there are two parties there; and until they make peace, we could not call them meek; I refer to the old school, and the new school.

Where shall we find the meek! for they must inherit the earth. Shall we find them in the Church of England! Methinks I hear a rush, and all the other sects cry out at once, no, no. Why, what's the matter now! Shame, shame, to call them meek. They do not even pretend to have their members all born of the Spirit; and if pride, and the love of the world, and a love of the honors from men, and the high-sounding titles, are opposed to meekness, surely you cannot claim the world for them.

Shall we go and try the Methodist! Methinks I hear, from every other sect, no, no. They are as proud, and much more selfish, than others of our sects; they love the world, are covetous, and boasters, and, in common with modern sects, choose the highest seats. We cannot, will not, call them meek.

And, if we should go to any other sect,—to Christians, Freewill Baptists, Protestant Methodists, Moravians, Disciples, Lutherans, Unitarians, Greeks, Quakers, Shakers, Mormons, Turks, or Jews, we should hear a loud voice,—no, no,—from every other sect. Where then can we find the meek? I answer,—from the four winds of heaven, from every continent, from land and sea, from every age, from every clime, from every nation, kindred, tongue, and people, on our globe, from every sect, from Catholic and Jew, from high and low, from rich and poor, from bond and free, from the fair Georgian to the dark African: "For thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Not all of any class, or sect, or nation, kindred, tongue, or people; but out of every class; so says the text, and so my soul believes. "And hast made us unto our God kings and priests, and we shall reign on the earth." Rev. 5:9, 10.

But will not the earth be inherited by the meek before the resurrection of the saints? NEVER. But I have been taught to believe, says the objector, that the time was coming, in the gospel day, when the meek would inherit the earth; that is, the nations of the earth would, at some time, all become holy, and constitute a universal race of the meek. This could not be "the meek," if such a state of things could be brought about; it would be only a PART of "the meek." This promise to the meek seems to me to be a general promise to all "the meek."

Again he pretends to quote from Mr. Miller:—

"Each sect are like Ephraim, willingly walking after the commandments of men."—Expos. of 5th and 6th chaps. of Hosea, p. 65.

We will contrast this with the context from which it is disjointed:—

Verse 11: "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment." Ephraim not only has reference to the ten tribes which revolted from the tribes of Judah and Benjamin, but it also has reference to the sects and churches under the gospel dispensation, who have departed from the laws and commandments of the gospel. Those things were types unto us on whom the ends of the world have come. Ephraim was the second son of Joseph, as the gospel is the second dispensation of God. Ephraim was preferred before Manasseh, as the gospel, the better covenant, is preferred before the law. Joseph's bough was to run over the

wall, and his seed was to become a multitude of nations. This promise is only fulfilled in the gospel; for Isaiah tells us (7:8) that Ephraim should be broken, and should be no more a people, that is, literal, but are the typical; called after Christ, but eating their own food and wearing their own apparel. This is remarkably fulfilled at the present day, by all the sects in Christendom. They will be very angry if you do not call them Christians; yet if any others should desire to be called by that name, and that only, they are sure to be called by some opprobrious nickname, such as Christians, to bring them into disrepute, and to show that none are entitled to the name but themselves. Each sect are, like Ephraim, willingly walking after the commandment of men; and the language of the sects of the present day is, "Every man to his tent, O Israel; for we have none inheritance in the Son of Jesse." And can you not see, my dear reader, God has already begun to break our sects in judgment?

Again our author remarks:—

"HE HAS LABORED TO SUBVERT THE CAUSE OF GOD.—Not only by his attempts, as above, to bring into disrepute those Christian sections of the church,—whom God has variously honored by the salvation of souls,—but also, assassin-like, stabbing at the Missionary institutions to which God has so distinctly affixed his seal.—In reference to those institutions, we have the following: "And they hug to the foolish idea of converting the world to their dogmas and faith, by means of money and sectarian missionaries. As well may they undertake to dip the ocean dry with a fireman's bucket, as to convert the world with their sectarian notions and party creeds. How can men be so ignorant as not to see that every convert only makes the rent worse, and every year divisions and subdivisions increase!"—See Tract 21, "Kingdom of God," p. 21.

Contrast this with that from which it is quoted:—

By the proof thus adduced, we see that the kingdom spoken of in our text is not earthly; for the kingdoms of the earth are broken to pieces and carried away, and no place found for them. It is not sensual, man ruling over man, or tyrannizing over his fellow; but each will do as he would have others do unto him, and each will love his neighbor as himself. It is not to be wondered at, then, that a rich man cannot easily enter this kingdom, nor one who lords it over his fellow, for the meek only can inherit it. This, too, shows why kings, captains, and mighty men are destroyed in the great battle of God Almighty; for those spirits and principles cannot exist in the kingdom of God.—We learn, too, by this view, why the earth is cleansed by fire; for the proud, and all that do wickedly, must be consumed out of it. See Matt. 13:41, 42.—"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." This, too, accounts for the scoffers in these last days; for they well know, if the kingdom is to be a righteous one, they themselves can have no part in it. We also learn by this why so many of our D.D.'s and professors, so many of our Rev.'s and clergy, so many of our editors and Christian teachers, as they wish to be called, are so strongly opposed to this doctrine. They know if Christ should come he would not regard their high-sounding titles, nor their dogmatical teachings: they know that their great aim has been to seek honors of men, and worldly profits of their dupes, and their trade is in danger. Their spiritual reign and conversion of the world has been their hobby, and they hug to the foolish idea of converting the world to their dogmas and faith, by means of money and sectarian missionaries. As well may they undertake to dip the ocean dry with a fireman's bucket, as to convert the world with their sectarian motives and party creeds. How can men be so ignorant as not to see, that every convert only makes the rent worse, and every year divisions and subdivisions increase! Can a kingdom, thus torn and divided stand for "millions of years," as one of the sectarian editors lately proclaimed, and our dear Savior be correct, Matt. 12:25, "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." We know they cannot be true.

Every discerning mind knows that at the present time, the Roman Church is making two proselytes to the Protestants one, and all must agree that of those converted by Protestants, one half, or nearly so, are mere nominal professors. Well may we say, "millions of years" must pass away before our world could be converted. But I ask, what man of common sense, who has read and believes his Bible, can for a

moment believe the doctrine of these foolish editors and priests, who assert that "millions of years" must intervene before Christ will come! How different did the apostle Peter preach from this. 1 Pet. 4:7, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." Also Christ, Rev. 22:12, "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." And, 20, "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Likewise James 5:8, 9, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door."

Our author closes the "advertisement" of his sermon with the following remarks:—

Who could have believed, that from various portions of the Church of God, thus maligned and defamed by this bold and reckless man—many would be found, not only to listen to these assertions, but actually to follow him as an oracle, to breathe the same sentiments, and echo his very language. Individuals have done this who owed their conversion to God and hope of heaven to those very churches, which God had used as instruments in effecting such for them!—Mr. Miller has retired now from public life, in doing which, he has apologized for some of his errors, and solicited pardon for his indiscretions. That the pious will forgive him, however much they may have suffered from his indiscretions, we believe, but that the effects of those indiscretions will remain long to be seen, we very much fear.

We have thus presented the title-page and preface to the sermon under review. In our next we shall lay the body of the sermon upon the dissecting table, and apply the scalpel to some of its moral gangrenes. What we have already presented, will show our readers the spirit in which it is written, and proves our author guilty of all the charges he has preferred against Mr. Miller.

Mr. King in Greece.

It will be seen by reference to the "Missionary Herald" for December, that Mr. King, an American missionary in Athens, Greece, is as much, or more, opposed by the established church in Greece, as the doctrine of the Advent is in our own country. Mr. King was charged with attempting to proselyte, and with uttering impious language respecting the Virgin Mary. Mr. King defended himself in the columns of a newspaper. For this the most abusive epithets were heaped upon him. He then prepared and published a full defence in a pamphlet, which he sent to all the principal men in Greece. This brought out a bitter, denunciatory document from the "Holy Synod," from which we make the following extracts:—

The Holy Synod of the kingdom of Greece, to all devout and orthodox Christians in the Greek commonwealth.

At sundry times, and in divers manners, the utterly wicked devil plots against, and troubles, our orthodox Eastern Church, moved by envy against her on account of the rectitude of her doctrines, as she holds, at this day, the faith which, from the very commencement of Christianity, she received from the apostles.

A false apostle, named Jonas King, of North America, has had his den already for many years in Athens, a man exercised in the highest degree in hypocrisy, a real impostor and deceiver, making gain of godliness. The wiles and machinations of this impious and abominable man against our holy faith, have been, for a long time, known to the Synod of the kingdom; and the frequent private meetings at his house were not unknown to it; but being moved by moderation and gentleness peculiar to our orthodox Eastern church, it has forborne, waiting for his return to what is right and proper. But this vessel of Satan, not only continues in his wickedness and depraved ways, under the cloak of teaching the holy gospel, pouring the poison of his wicked doctrine into the souls of the common people, falsely interpreting to them, according to his wicked sentiments, passages of the New Testament relating to doctrines, and mysteries, and sacred rites; and abusing this moderation and gentleness, he has at last become so bold as to publish in these days also a little book, consisting of two hundred and twenty pages, entitled "the Defence of Jonas King, taken from certain Greek newspapers," &c.

This Defence, therefore, of the evil-minded, and evil-believing American holy apostle, Jonas King, in- audiously and plottingly written and published in Greece, and addressed to orthodox Christians, contain- ing such and such like blasphemies, has been de- nounced to the minister of ecclesiastical affairs, that the writer and it may be arraigned before the proper tribunal, according to Article I. of the Constitution, and Article I. of the R. ordinance of the 23d of July, 1833.

But the Synod, anxiously concerned for the spiritual salvation of the whole pious body of our orthodox Eastern church, and not enduring that any one of its members should be injured, excommunicates, as blas- phemous and impious, the Defence of the Calvinist and Nestorian Jonas King; and prohibits to every orthodox Christian the reading of it; and calls upon one and all to deliver it immediately to the fire. It prohib- its also, from henceforth, all and every kind of con- nection with this most impious heretic, that no one may salute or greet him in the street, or ever enter into his dwelling, or eat with him or drink with him. And whosoever shall transgress and disobey this ec- clesiastical command, will be regarded as a follower of his heresy, a follower of Nestorius, a reviler of the immaculate and our highly blessed Lady, the Mother of God, and ever Virgin Mary, an enemy of the saints, and of the holy images, and unworthy of the commu- nion of the body and blood of our Lord and God Jesus Christ.

An excommunication from the "Holy Synod" was then read in all the Grecian churches, and his pam- phlet publicly burned, as Jehoiakim king of Judah burned the roll which Baruch wrote at the mouth of the prophet Jeremiah.

On the 1st of Sept. a suit was commenced against Mr. King, which had not terminated at the last arrival. In answer to the question, "What is your religion?" he promptly answered, "What God teaches in his word; I am a Christian most orthodox." Mr. King wrote an answer to the letter of the "Holy Synod," but could induce none to print it, even in a pamphlet, without any imprint. The excitement on the subject is very great throughout Greece; and his book is sought for and read by all classes. So that his perse- cution has brought him before the public in a manner he could not have hoped for. What the result of his trial will be we cannot predict.

We thus learn that the same motives are attributed to him there that are to us here. Truth will always encounter opposition from those who love it not.

Good Hope.

"Hope deferred," says the wise man, "maketh the heart sick." As Advent believers, we know this by experience. Our hope has been deferred, and our heart has been made sick. But hope, de- ferred does not destroy hope, neither diminish its value; we know this also by experience. Our hope still exists. It exists in all its value and sweet- ness. Though we have not realized it so soon as we anticipated, yet we are left in the possession of what Paul designates "good hope." Yes, in what- ever light we view our hope, we discover it to be pre-eminently a good one. 1. It is good in the *object* which it contemplates: the kingdom of God. 2. Good in the *foundation* on which it rests for the realization of this object, viz., the promise of God. 3. Good in the *medium* through which we receive the promised inheritance: the Son of God. 4.— Good in the *warrant*, or evidence by which we may know that we are heirs of the kingdom: the seal of the Spirit of God. 5. Good in its *sanctify- ing effects*: conforming us to the image of God. 6. Good in its *consoling*, and *animating influence*: enabling us in the midst of tribulation to rejoice in hope of the glory of God. 7. Our hope is good as it is *soon* to be verified: a sentiment which is declared by the two Books of God, to wit, Inspira- tion and Providence. In short, our hope is all **DIVINE!** Brother! sister! let us cling to it! It is our life!! "When the desire cometh, it is a trea- sure of life."

BAD FEELINGS RETURNING.

A few days ago, after preaching, I gave a report

of two discourses which I heard from Bro. Hale, on the time. The same evening an Advent sister called at the house of a Universalist. He said, "I understand you have got a new time set;" and then added in great honesty, and simplicity, "I wonder if we have to go through all our bad feeling again!" Ah! Universalism fails to give that perfect love which casteth out fear. Poor soul, get the spirit of Jesus and then you won't feel bad in hearing that he is soon coming; rather will you say,

The news of his coming I hear;

Add join in the catholic cry:

O Jesus in triumph appear;

Appear in the clouds of the sky. R. H.

Canada East, Nov. 24th, 1845.

Remarks on the Seven Vials.

Dear Bro.:—Having carefully perused the dif- ferent articles in the "Herald" on the seven vials, I ask leave to offer the following remarks. In al- lusion to these, the Revelator says, 15:1, "I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Here, an obvious line of distinction is drawn between the contents of the seven vials, and the inflictions which followed the sounding of the trumpets by the angels, chaps. 8, 9. Again from Rev. 7, it is obvious that the earth is not to be hurt till the mystery of God is finished, as he hath declared to his servants the prophets. After the servants of our God are sealed in their foreheads, the next scene the Revelator sees, is "a great multitude, which no man could number, out of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. This surely synchronizes with Rev. 15, when John saw as it were a sea of glass mingled with fire, on which the redeemed stood, having the harps of God. But prior to this, none of the vials were poured out. The first vial hurt the earth, which was not to be the case during probation; and in proof of this, part of the contents is poured out on them which worshipped the image of the beast. The image of the beast could not be worshipped till it received its existence from the beast which came up out of the earth, having two horns like a lamb, which did not take place till the beginning of the present century, and surely no Adventist thinks that the first vial has been emptied since that period.

The foregoing thoughts, in connection with what has appeared on the subject in the "Herald" in- duce me to think, and believe that the seven last plagues are yet future, and will be as literal, as the plagues which were poured out on the proud Egyptian monarch, and his rebellious subjects. To con- clude, I have offered these remarks, in the hope that some more able pen, will take up the subject, and present it in a clear, connected, and concise manner for the benefit of those who are looking for redemption in Israel.

JOHN MORFATT.

OBITUARY.—Our dearly beloved friend and brother, Dr. H. G. Ford, of this city, has been suddenly taken from us by death. In this stroke we have another im- pressive lesson as to the uncertainty of all sublunary things. Our departed brother was a practising physi- cian, with a very extensive practice, beloved by all who knew him. He was in the vigor of manhood, and apparently in good health and spirits. On Friday evening last, while at supper, he was seized with a paralytic stroke, spasms, and rush of blood to the head, fell from his chair, and never spoke afterward. He seemed to retain his senses, however, for about two hours, so as to know what was passing around him. After which he fell into a state of stupor, in which he continued until half-past four o'clock Saturday morn- ing, when he expired. He has left a wife and one child to mourn, but not as those who have no hope.— Bro. Ford has, from the commencement of the Advent cause in this city, been a bold and faithful advocate of the Advent doctrine, and remained steadfast to the end. His centre-table might at all times be found with a supply of Advent publications, for the examination of his numerous friends and visitors. His life and con-

versation have been such as to afford a well-grounded hope that he rests from his labors, and his works do follow him; and that a crown of righteousness awaits him "in that day." He has departed, beloved and la- mented by all who knew him.

J. LITCH.

Philadelphia, Dec. 9, 1845.

Theobald, or The Fanatic.

Heinrich Stilling's life was read with delight by thousands who will be pleased to hear that another work of his has been translated from the German, and pub- lished in this country. The object of the work is to expose the various fanatical sects of the last century, and this is done effectually, while we are often com- pelled to regret that the author himself had not a more decided conviction and comprehension of the evangeli- cal doctrines of religion.

But the picture, drawn as it is by a master hand, is worthy of being studied, and we are glad that it has been brought out now, in this day when fanaticism in various phases is making its appearance, and as often as one form has had its brief hour, another starts into life with such high pretensions and exhibitions of sin- cerity as to deceive "the very elect."

Stilling draws the line between enthusiasm and fan- aticism, with great skill, and some of his pictures show that many of our modern fanatics are lineal descend- ants of men and women whose follies were exploded a hundred years ago. It would be hard to find a notion in the multitude of the vagaries that fill the airy minds of our modern delusionists that did not flourish and van- ish in the eighteenth century. Some additions may have been made by the imaginations of those who have revived the exploded schemes, but the elements of the system are the same. Indeed, after all that has been attempted in the way of improvements in theology, it may be taken for granted and considered now as set- tled that there is nothing true that is new, and noth- ing new is true. All the new fangled doctrines and dogmas of theological traders and tinkers, and all the novelties of self-conceited religionists, whose spiritual pride has puffed them up beyond measure, may be re- jected together, while we take the good old ways and truths of the Bible, as our fathers held them, and as the prophets and apostles believed and taught, content- ed to think as they did, and trying to do as well as they.

The stories of Stilling in this new volume translated by the Rev. Samuel Schaeffer, and published by Hook- er of Philadelphia, and Saxton & Miles of this city, are entertaining, though it is melancholy to con- template the excesses into which poor human nature may be seduced; especially when viewed in connection with religious exercises and emotions. Our Stilling is very charitable. In the midst of the grossest forms of fanaticism, he always finds some of the genuine dis- ciples of Christ, and he mourns over their delusions and prays for their deliverance. He introduces dia- logues between the fanatic and some intelligent and sound pastor, so as to bring out clearly the progress of the errorist in his departure from the truth, and to show how easily a little sense and a thorough knowledge of the Scriptures will overthrow the imaginings of de- luded men. A fanatic is one who has suffered his feelings to get the mastery of reason. God gave us reason that we might as moral beings understand our duty by the teachings of his word, and the moment that we abandon the exercise of reason and take our feelings for a guide, we become fanatical.

Such persons feel a certain deep internal impres- sion that certain feelings are from God, and how much soever reason and scripture may unite their authority in opposition to their course, their powerful voice is seldom heard; they persist in believing more strongly than ever, and will either misinterpret the Bible in fa- vor of their own views, or will turn it over and over in search of a passage that seems to countenance them, until at length the voice of reason is entirely hushed, and her authoritative clidings utterly disregarded.

"Fanaticism is a sort of habitude of the heart; it is much the same with the fanatic as with the person long accustomed to strong drink; because he feels un- well, if he abstains for a time from his accustomed bever- age, he imagines it essential to his health. Reason and nature may proclaim against his habit as they will, he still seeks the grateful indulgence. It is thus with the fanatic; while under the intense excitement of feeling, he is in his natural element, but so soon as the mental stimulus is removed, enjoyment to him is no longer possible. Languor and uneasiness ensue.— How immensely important is it then in view of facts like these, to accustom our selves from our youth to the exercise of correct feeling, for it is a truth of certain and undeniable experience, that there are thousands of intelligent persons who a thousand times lay out to fol- low reason and truth in the matter of religion, but

who as often follow no other guide but their feelings. A conscience rectified and illuminated by the Word of God, and agreeing with our feelings, produces that peace of God which passeth all understanding."

From the long list of delusions that Stilling has given us an account of in this volume, we have room but for one, and that we copy because it is short, and also because we find in it a mixture of the seeds of quite a number of the heresies of the present day.

Francis Diedrich Pollin was a burgher's son, of a small city in the kingdom of Westphalia. Of his early life I know nothing, until he made his public appearance as a leader of a sect. The writings of Jacob Behmen and others of the kind were the first that made that peculiar impression on his mind, which subsequently grew up and ripened into the wild fruit of a most extravagant fanaticism. He afterwards fell in with the writings of Dr. John William Peterson, and his lady, from which he derived that mental chaos, out of which he formed, or rather dreamed together the fundamental principles of his religious system. The system, if it may be called so, consisted in a pure simple matter of faith without Scripture or reason; mere faith alone in certain impressions and feelings. From the principle itself one may easily infer its consequences. He maintained that a man must pass from a natural to a divine life, and so far well; but what he meant by a divine life, was nothing more than certain corporeal sensations, or feelings. If a person, for example, felt in his animal frame a sort of pleasurable emotion, accompanied with an indescribable sweetness of feeling, and attended with a delightful assurance of his own personal interest in the royal inheritance of Christ, so as to break out into loud shoutings and ecstatic exclamations, he termed this the transition state, the embryo of the new spiritual life. Forgive me, thou divine Majesty of heaven! I write to warn thy deluded people. Watchmen on the wall of Zion awake to your duty! I must here pass over many things which you ought to know, which I am confident you know not. Hear one of the methods by which the divine life was to be attained. The subjects of it were required to sit before a warm stove, and employ both hands in kneading and rubbing the body, intermingling the exercises during the time with a constant sighing, whereupon, if the natural life was not too obstinate and unyielding, it passed over into a state of death, and the quick motions of a new and divine life immediately succeeded. The process, which before required to be frequently repeated, now ceased; the subject was henceforth under obligation to perform no more manual labor, nor to care any farther respecting his temporal support; he was to live entirely by faith, and if he had no property, he was either to endure hunger or subsist upon roots and herbs. For clothing they were to have no regard whatever, not even while undergoing the preparatory process. In short, as soon as they gave themselves to his peculiar instruction, labor was to be entirely at an end. They then gave themselves up to a course of unrestrained idleness, and the most singular and marvellous vagaries. Holfield was the first place in which Pollin gave publicity to his operations; and it is absolutely impossible to comprehend, how people of sound understandings could tolerate, much less embrace a sect, in all respects so perfectly ridiculous and foolish; and yet I am myself acquainted with men of rank and character, and in every point of view excellent and intelligent persons, who cheerfully sat up for days together before a heated stove, laboring and sighing with the utmost intensity, and according to the prescribed method. At Holfield Pollin made many disciples; for at that time the common topics of excitement, the end of the world and the millennial reign of Christ, together with the first resurrection, were objects of prevalent belief, and all who felt a personal interest in their salvation imagined those events to be very near.

The longer we live in this world, and the more we see of the errors into which misguided men are led, the more deeply do we feel the necessity of a strict adherence to the plain and simple teachings of the word of God. The Bible is a rule of faith and practice for the whole world, and the most unlettered man who reads its pages may find the way of life. The desire to look beneath the simple meaning of the word, to find a sense which can only be received by one to whom it is specially revealed, is the very germ of fanaticism. —N. Y. Observer.

Items.

The Potato Disease in Great Britain.—The following account of the extraordinary disease which affects the potatoes in Great Britain, we extract from a late London paper, received by the Britannia. It will be seen that the disease has presented a new, and still more alarming phase:—

"From all parts of the United Kingdom accounts continue to pour in of the hopeless and very frightful condition of the potatoe crop. The murrain, in various types, displays itself with a degree of intensity only aggravated as the season for pitting or storing advances to its close. By the accounts from Sunderland, which we yesterday published, it would seem that a form of disease, more hideous than the mere generation of fungus and parasitical excrescences of a vegetable nature, is now becoming apparent. The potatoe is found, in this state, to be infested with myriads of minute red worm, the larvæ of which are deposited throughout the whole superficial texture of the bulb. It is melancholy to reflect how large a proportion of the hardy and industrious population of those colliery and shipping districts, of which Sunderland is one of the principal ports, will be condemned, from poverty and other causes, during the winter upon which we are now rapidly verging, to subsist, largely, on a root thus infected with noisome corruption."

Frightful Accident on the Maine Railroad.—On Saturday afternoon, Mr. Hayden of South Newmarket, N. H. was riding in a sleigh in company with his wife and child, and another lady. When he came to the railroad crossing at Newmarket village, the downward Portland train was just about to pass, and he stopped his horse. The animal however, became frightened, and plunged forward, so that the sleigh came in contact with the engine and was smashed to atoms. Mrs. Hayden and the child were killed instantly—the child's head being cut completely off, and remaining in the bonnet, with the strings tied under the chin. The other lady was considerably injured, but Mr. Hayden escaped unhurt.

Disease among the Turnips.—The Liverpool Mercury of the 14th ult., publishes an extract of a letter from a magistrate of the County of Louth, stating that "the destruction of the turnip crop is much more complete than that of the potatoe. All the Swedes are rotten at the core; yet their external appearance is as good as usual." Accounts from the south of England also state, that the turnips there have been attacked in a similar way.

The British Garrison in China.—*Deplorable Mortality among the Queen's Troops.* In 1843, Her Majesty's 18th regiment had 500 men stationed at Amoy, where they lost 75 men and two officers. At Hong-Kong nearly one third of the British garrison died in 1843. The British commander, Gen. D'Aguilar, has declared that to retain Hong-Kong it will require the loss of a whole regiment every three years, and that to have 700 effective men, it is necessary to maintain 1400. The graveyard at Hong-Kong was soon filled, and another was required from the Surveyor General, who found it difficult to point out a proper spot. —London Times.

Cherokee Affairs.—It is announced in the Union, that Gen. Arbuckle, commanding at Fort Gibson, has been ordered to employ the troops under his command, if necessary, to put an end to the outrages in the Cherokee Nation. The Indian Agent has been instructed to report the facts respecting the late murders, to the War Department.

The crops in Southern California have unexpectedly turned out a failure, owing to extreme drought, in the latter part of the season;—barely grass enough to save the lives of the cattle; provisions scarce and high."

THE HERALD AND WATCH.

BOSTON, DEC. 17.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

Reader, is your account for the "Herald" balanced? If you are poor, we will balance it. If you are not, we need the money. Shall we not receive it? A word to the wise. A large portion of our receipts the last two weeks have been the requests of those who are unable to pay, that their accounts be cancelled—sometimes to the amount of fifteen dollars in a single day. For all these applicants we have cancelled the accounts; but it does not pay the printer. Let

those who are able to pay see that they bear their share of these burdens. And those who cannot pay, should endeavor to extend the circulation of the "Herald," by procuring new subscribers.

LITCHFIELD, Me.—We had no intention or desire, in the account of our visit to this place, to misrepresent the state of things there. But we have subsequently learned that we somewhat misapprehended the real condition of things. We simply stated what Bro. Pearson remarked to us, after he had conversed with a number of brethren. He stated what he believed to be the truth at the time. We indulge the hope yet that our dear brethren in that place will be saved from every error in doctrine and practice.

TO CORRESPONDENTS.—We have received several letters in reference to the "Gospel Standard," being sent after it has been repeatedly returned, with the request that they be inserted in the "Herald." We do not wish again to open our columns to this matter, and so have forwarded these requests to that office. They say they will stop all papers returned that are accompanied with the individuals' names and P. O. address.

BOOKS FOR DISTRIBUTION.—Some have sent for parcels to be sent by mail. This would make a bill of needless expense, except for a few copies for some special object. Our friends should send by some one coming to the city.

Bro. I. Adrian writes that he has travelled some 2000 miles within the last three and a half months, and speaks encouragingly of the state of things. His P. O. address is Champlain, N. Y. He intends visiting the brethren at Bristol, Vt., the third Sabbath in Dec.; and Addison or vicinity, the last Friday evening—to continue over the Sabbath.

Bro. J. C. Bywater has removed from Lodi to Attica, where he wishes communications addressed. We would inform Bro. B. that the letter referred to was received, for which we are greatly obliged to the writer.

Bro. N. Billings requests us to give notice that he will attend meetings, the Lord willing, at the following places:—Abington, Mass., Sabbath, Dec. 21. Westboro', Thursday evening, the 25th. Brimfield, Friday evening, the 26th. Three Rivers, Sabbath, the 28th. Thence, as Providence may direct.

Bro. C. B. Turner is now laboring in Newark, N. J., where his P. O. address will be for the present.

MANCHESTER, N. H.—Our friends can obtain books and papers of Bro. A. Currier, our agent in that place.

Bro. I. E. Jones' address is 158 Seventeenth street, New York.

Letters and Receipts for Herald and Watch,

TO DECEMBER 13.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

W. Simpson, v 11—50 cts. S. Dunkley, 243; L. Haskill, 261; J. S. Aber, 237; A. Platt, 235; C. Gordon, 246; J. S. for C. W. White, 261; E. Peck, 256, and W. Weeks (of Rouse's Point), 241, by I. Adrian, for self, on account; Mrs. Green, by C. Swartwout, 256; M. Dupee, v 10; J. Moffatt, 334; H. C. Tripp, 282; J. R. Dunham, 266; B. S. Pierce, 266; J. Wilson, v 10; C. Taylor, 226; G. W. Mitchell, 260; H. Herrick, 266; J. S. Heath (by S. Fowles), v 10; W. Bartlett, v 10; A. Riggs (by F. A. Rew), 266; J. B. Morgan, v 11 (besides the Apologia sent); J. Kendall, v 12; P. Densmore, v 10; J. Billings, 251; S. J. Hamlin, 269; H. Lunt, jr., 266; H. Healey, v 10; J. A. Smith (there was another \$1 due, but we marked it v 10—each \$1. E. D. Cook, 232; J. Campbell, 253; J. M'Elwaine (by P. M.), v 9; S. Sage (by B. Morley), 279 (this paper, with those sent to A. Gray, jr., and R. E. Copeland, were stopped three weeks since by the Postmaster); J. W. Channing, v 10; H. & E. Gifford, 257; S. Bard, v 10; J. Louge, jr., (by M. Wood—the paper is sent to S. Parsonfield—is that right?), v 9; J. Ostrander, 280—each \$2. S. Dow, 233; J. C. Cummings, 231; J. Richards, v 7—each \$3.

From brethren in Brimfield; J. Huntington, \$2; M. W. Barnes (the name had been received, and the paper sent, but no money received); S. Davis, 3d, v 10; R. Hutchinson (sent the "paraphrase" to Waterloo separate—we are not now permitted to send in newspapers); Wm. Miller; M. Thayer (no \$1 had been received); L. C. Collins; J. Burnham, v 10; J. L. Berry, v 10; H. Barlow, v 10; C. M. Brown, 266 (it was sent to Richmondville); A. Hart; H. T. Hapman; H. Rollins; H. Barringer (all right); G. W. Clement; Ann Eliza.

Books, &c.—Geo. W. Child, \$10.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 20.

Boston and New York, Wednesday, Dec. 24, 1843.

WHOLE NO. 242.

THE HERALD AND WATCH

IS PUBLISHED EVERY WEDNESDAY

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names, with their Post-office address, should be distinctly given,
when money is forwarded.

The Coming of Christ.

BY THE REV. H. H. MILMAN.

Even thus amid thy pride and luxury,
Oh earth! shall that last coming burst on thee,
That secret coming of the Son of man,
When all the cherub-throning clouds shall shine,
Irradiate with his bright advancing sign:
When that great Husbandman shall wave his fan,
Sweeping, like chaff, thy wealth and pomp away;
Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course maintain.
Along the busy mart and crowded street,
The buyer and the seller still shall meet,
And marriage feasts begin their jocund strain:
Still to the pouring out the Cup of Woe;
Till earth, a drunkard, reeling to and fro,
And mountains molten by his burning feet,
And heaven his presence own, all red with farnace heat
The hundred-gated cities then,
The towers and temples named of men
Eternal, and the thrones of kings;
That gilded summer palaces,
The courtly bowers of love and ease,
Where still the bird of pleasure sings;
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!
Yea, mightier names are in the fatal roll,
'Gainst earth and heaven God's standard is unfurled,
The skies are shrouded like a burning scroll,
And the vast common-doom ensepulchres the world.

Oh! who shall then survive?
Oh! who shall stand and live?
When all that hath been is no more:
When for the round earth hung in air,
With all its constellations fair
In the sky's azure canopy:
When for the breathing earth, and sparkling sea,
Is but a fiery deluge without shore,
Heaving above the abyss profound and dark,
A fiery deluge, and without an ark.
Lord of all power, when thou art there alone,
On thy eternal fiery-wheeled throne,
That in its high meridian noon
Needs not the perish'd sun nor moon;
When thou art there in thy presiding state,
Wide-sceptred Monarch o'er the realm of doom;
When from the sea-depths, from earth's darkest womb,
The dead of all the ages round thee wait:
And when the bribes of wickedness are strewn
Like forest-leaves in the autumn of thine ire:
Faithful and true! thou still wilt save thine own!
The saints shall dwell within th' unharmed fire,
Each white robe spotless, blooming every palm.
Even safe as we, by this still fountain's side,
So shall the Church, thy bright and mystic bride,
Sit on the stormy gulf a halcyon bird of calm.
Yes, 'mid yon angry and destroying signs,
O'er us the rainbow of thy mercy shines:
We hail, we bless the covenant of its beam,
Almighty to avenge, Almighty to redeem!

This foundation standeth sure.—The Lord know-
eth them that are his.

Remarks on Rev. 7:1-3.

My Dear Bro Himes:—You state in the last
"Herald," that you wish I had reconciled the idea
of the four angels holding the four winds of the
earth, with the vials being poured upon the earth,
etc. I do not see any immediate or necessary con-
nection between them; at least I cannot see the dif-
ficulty which I am persuaded by your remarks
you do. But let me give a rule. Suppose, owing
to our ignorance, two passages of Holy Writ seem
to clash, according to our understanding. We
know of course, our understanding of one, or both
of those texts is wrong. We set ourselves to work
to reconcile these two texts. Thus by wresting one
of them, we can harmonize the two. But in so
doing, we make eight difficulties with other scrip-
tures, where we had but one before. This would
only increase the evil. But say you, we must not
wrest any scripture. True. But we must try to
understand all scripture. Yes. Very well;—we
have tried one, and our difficulties have increased
four fold. Now let us try the other; and if we
cannot get wholly rid of evil, we will of the two,
"choose the least." Rev. 7:1-3, "And after these
things I saw four angels standing on the four cor-
ners of the earth, holding the four winds of the
earth, that the wind should not blow on the earth,
nor on the sea, nor on any tree. And I saw another
angel ascending from the east, having the seal of
the living God; and he cried with a loud voice to
the four angels, to whom it was given to hurt the
earth and the sea, saying, Hurt not the earth, nei-
ther the sea, nor the trees, till we have sealed the
servants of God in their foreheads." This passage
must be figurative, or it is yet future; for we have
no account of the phenomenon of this kind being
ever known since God began to seal his servants.
Of course, I am forced to believe it is figurative,
and in the first place the *angels* denote men or
measures, such as God in his providence may ap-
point to execute the purposes designed; if agents,
they may be either good or bad, as God may see
fit to use, to induce kings or men to perform his
pleasure. 1 Kings 22:22; 1 Chro. 5:26. See Rev
14:6, 8, 15-19. I think they must be earthly, for
they do not come out of heaven; but stand on the
earth. It has ever been my opinion that they are four
great ruling powers in the world.—Russia in the
north, Turkey in the east, the beast or ten horns in
the west, Antichrist or Papacy in the south. *Winds*
in the text must mean powers; for they are holden,
not to execute their power over the earth, sea, and
trees, as they design. See Isa. 11:15; 41:11; Jer.
4:10-13; 51:1; Ezek. 12:14; Dan. 2:35. The
Earth must mean political powers, *Sea*, the naval
powers, and *Trees*, the civil and individual rights
of men. For these three are what the great men,
tyrants, and monarchs seek after: power over land,
water, and men. The *angel* in the 2d v. is the
Gospel preached, same as in Rev. 14:6, and my
humble opinion is, that it is the same gospel which
will finish the gospel period, and the sealing of
God's servants. To preach the hour of his judg-
ment is come, and that Christ's kingdom is at hand,
would, as we must naturally suppose, produce a
tremendous excitement among these worldly king-
doms, and ecclesiastical bodies of men; and we
should expect that persecution would be the fruits of
such a doctrine, for the kings, political, and eccle-

siastical powers would not resign their mighty
power unto Christ without a struggle. And indeed
we are so taught in this book. Rev. 11:18, "The
nations were angry, and thy wrath is come, and
the time of the dead, that they should be judged."
Again 12:17, "... make war with the remnant of
her seed," cannot mean all of the Church, or in all
ages, for that would not be the *remnant*, but must
allude to the last part, and those sealed under this
last message behold the Bridegroom cometh. See
also Rev. 16:14; also 17:14; 19:19. These bat-
tles and wars are all the closing scenes of earth's
great drama. And now let us enquire, 1st, What
is God's design in having these winds (powers)
holden? That he might finish sealing his serv-
ants. See the 3d v. 2nd, Will the *wind* be let
loose when he finishes his sealing? He does not
tell us in this passage, but from the passages above
quoted I should think only for the great battle,
when God will destroy them who have this power
to hurt the earth, and sea, and trees. See Rev. 11:18,
last clause. When are these winds holden? In
the last sealing time, between the close of the sec-
ond woe, and the third woe. Rev. 11:14. Between
the close of the sixth trumpet and sounding of the
seventh. At the closing of the sixth seal, and be-
fore the opening of the seventh. It is now where
the powers of earth are so equally balanced, that
none dare to declare war against the others. This
passage does not convey an idea that the winds
ever did hurt the earth, the sea, and the trees—
No, but only a cessation for a little while; that men
by the warning of the angel flying through the
midst of heaven might be prepared for the judg-
ment. From the days of Nebuchadnezzar until
the end of Bonaparte's career, the world has been
under the control of tyrants, and it has generally
been in the hands of some one individual. 1st,
The kings of Babylon. 2nd, The kings of Media
and Persia. 3d, Alexander and his successors,
Egypt and Syria. 4th, The Cesars, the little-horn-
Popes, and the last was Bonaparte. At his end,
this power or wind was holden as in a balance
between these four powers, and no one wind has
had strength enough to bring the earth, and sea,
and trees into subjection as it was before. And the
individual which will control the world will be
the Lord Jesus Christ, or Michael, standing up.—
So the time between Bonaparte and Michael is the
time for the balance of power (winds) to be holden,
that no one single individual or kingdom will have
power to hurt the earth, or sea, or tyrannize over
all those who dwell on the earth.

This is my opinion at least, and if so, it can
have no effect whatever upon the plagues. But
the plagues are the cup of God's wrath which the
nations must drink to the dregs. This cup which
the nations are to drink, you will find described in
Jer. 25:15-23, and is the same as the vials of God's
wrath filled up, or the last plagues which fills up
the cup of his indignation against the nations. In
the 32nd v. you will find a whirlwind mentioned,
coming from the coasts of the earth, which closes
the indignation of God on the nations, and the 33d
v. describes the battle of the great day of God Al-
mighty. Compare this with Rev. 16:14. Here
we find the whirlwind and battle, the balance of
power being broken by drying up the river Eu-
phrates, which let the wind blow from the east, and
will be the means appointed by God to draw the

whole world into the last great battle, when the kingdoms of the earth will be dashed to pieces, and the kingdom of the stone fill the whole earth.—Amen, even so, come, Lord Jesus.

WM. MILLER.

Low Hampton, (N. Y.), Dec. 2, 1845.

The Time of the Coming Glory Revealed.

1 Pet. 1:11. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

That the "glory to follow" takes place at the end, or the second advent, it is clear from the context. And the above passage furnishes strong proof that the time of the event is as much revealed in the sure word of prophecy, as the time of "sufferings of Christ." As to that point, they are placed on a level. The time of the "sufferings," is given in the famous prophecy of the "seventy weeks."—The time of the "glory" is the "two thousand three hundred days," with other portions of sacred chronology. And it is worthy of remark, that the Christian searching for the time of the "glory" has an important advantage over the pious Jew, who might be searching for the time of the "sufferings" before they occurred, inasmuch as the fulfilment of the time relating to the "sufferings" supplies a pledge and sample of the fulfilment of the time concerning the "glory."

The "time" then for the coming of the kingdom is plainly a matter of revelation; and if so, it is a matter of investigation; diligent, reverential, prayerful investigation. While "secret things belong unto the Lord our God, those which are revealed belong unto us, and to our children forever." It is praise-worthy, and doubtless acceptable with God, to give all the light for experimental and practical purposes, which the Lamp will afford. And any past mistakes or failures should not deter us from a renewed, and continued examination of the subject. The philosopher will put forth reiterated effort, notwithstanding he and others may have committed errors, or come to wrong conclusions. And surely we ought not to be less persevering in our searches after the meaning of those things which the "angels desired to look into." However, we may learn wisdom by what we have suffered, and conduct our inquiries with greater care, also never repose or express an implicit credence where there is not a well-proved "thus saith the Lord." True, faith is to take God at his word, to believe what he says, and act upon it. Such a faith is of great price in the eye of our Heavenly Father, and will, to those who exercise it, be counted for righteousness in the day of Christ.

With existing light, I cannot see how the prophetic periods extending to the epiphany of our King, can be protracted beyond eighteen hundred and forty-six or seven. And "at the time appointed the end shall be." Then will the Coming One "make the place of his feet glorious," and the saints receive their vast reward. "Wherefore, gird up the loins of your minds, be sober, and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ." R. H.

Canada East, Dec., 1845.

A Reason.

Bro. Himes:—Conversing the other day with a brother, the enquiry was made to him, why such numbers of the unconverted should flock with so much manifest pleasure to the meetings of other churches, while so few seemed disposed to attend Advent meetings? He replied, that the reason was obvious—that the gospel as taught there, had ceased to be an offence—that it was impossible that the whole gospel, or gospel of the Savior, should be faithfully proclaimed without an effect, either of life unto life, or of death unto death; and that it was also good evidence that error had fastened itself upon them; in proof of which he proposed to "try the spirits" by the Word; and read from 1 John 4:4-6, as follows: "Ye are of God, lit-

tle children, and have overcome them, because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them.—We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error."

G. W. C.

The False Light.

It is the practice on board of some ships when on their homeward bound passage, a few days before they expect to make the land, to overhaul the ship thoroughly, below and aloft, in order that she may be in good trim when she enters her port. This is attended to when the ship is in the warm latitudes, as then the weather is the most favorable, and the rigging soft and pliable. For illustration, let us suppose a fine ship returning from a long and stormy cruise, her hull battered and weather beaten, her sails and rigging chafed and torn. A few days before they expect to make the land, the word is given to get out the paints, oil, and brushes, and to have the spare rigging brought on deck, and all hands are set to work in good earnest. Some are busily engaged scraping off the old paint from her sides, others follow with the paint and brushes. Here is a group seated on deck, mending the torn sails, and others are aloft busily engaged putting all to rights. In short, every man from the able seaman down to the little cabin-boy is at work, each one in the place allotted him. This is continued from day to day, until she is got in complete trim, and all ready to go into port, and indeed she has arrived at a point where they are expecting every day to see the highlands of their own native country, and it is supposed that with the breeze they now have, they will make it on a certain day which they have in view. But the day passes, and they are disappointed. Well, what course will they pursue now? their ship is in good trim, and all ready to enter the port.—Will they therefore conclude that there is nothing more for them to do? Certainly not. They know very well that although their ship is now in good order, it will require their constant care to keep it so; for day by day they encounter something or other that would without their constant care, tend to disarrange and injure the rigging, or some other part of the ship. Therefore, as good seamen, they keep to work with great care and vigilance, and at the same time keep a good look out for the land, knowing from certain signs that it is very near, and that they shall soon make it. In this way they keep every thing in good order, and of course are ready to go into the harbor at any moment.

Now there are some particular points in the above mentioned proceedings that I wish to notice, and draw a comparison between the course of the seaman, and that pursued by ourselves in the seventh month movement, and during the time which has since elapsed.

1. This overhauling of the ship was made in view of her near approach to land. So also did we in that glorious movement get all ready to enter the heavenly rest, because we expected to see our King at that time. Indeed we thought we saw the very day on which he would make his glorious appearing, and like the faithful seaman got all ready to hail his appearing with joy. And had he made his appearing at that time, doubtless all who loved his appearing would have met his hearty approval for the course they were pursuing as it respects their making a full consecration of themselves, and all that they had to him, in order that they might be ready to meet him at his coming.

2. A particular time was chosen, as when the ship was in the warm latitudes, the rigging then being soft and pliable, and easily worked. So did our Heavenly Father take this time, when our hearts were humble, and under the softening influence of the Holy Spirit, to lead us on to make a full consecration of ourselves and all that we had, to himself; and by his grace, while under that blessed influence, we did get all ready to meet him whom our souls loved. Every passion was pliable and easily reduced to perfect obedience to the will of God; and blessings, such as we never before realized rested down upon our heads.—And at that time we saw plainer than ever before, what the will of God was concerning us; and how holy and unblamable we must be, in order to enter that blest abode. Never did the exceeding strictness of the way appear as it did then; therefore the complete preparation for the event was sought and obtained from our Heavenly Father. My brother and sister, were we any too holy at that time? Will the Lord receive us with any less religion than we then enjoyed? and do we now enjoy the same degree that we then did? If not, let us be "zealous, therefore, and repent."

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

3. Every good seaman took a lively interest in the work, and endeavored to fill the place allotted by his captain. So also was this work of the Lord general among his true children that had the light. Every one was led to search his own heart, and seek that full preparation that was necessary, in order to meet the Lord in peace. It was an individual work, each one having a desire to fill the place allotted him by the great "Captain of our salvation." Each felt that he had a work to do for himself, independent of others; and going upon this principle, the whole crew of the Gospel ship were busily employed preparing for the great event for which all were looking, and at length all were ready, and consequently prepared to wait; for none can with propriety be said to be waiting until they are ready. Are we ready to-day with our lamps trimmed and burning, like men that wait for their Lord when he will return from the wedding? If not, make no delay. "The Judge standeth at the door."

4. When their reckoning was out, and no land in sight, they did not give away to discouragement, or sit down with folded arms, and conclude that they had done all that was necessary for them to do, but every faithful seaman was on the alert to keep every thing in good trim, not knowing just the time when they should make the land; but knowing from certain signs that it was very near. From this we may learn not to give away to discouragement because we did not realize the consummation of our fond hopes at that time, neither should we give away to slothfulness and sit down with folded arms and conclude that we have done all that is necessary for us to do in order to an abundant entrance into the heavenly port, but like good faithful seamen we should be on the alert, knowing that we are still out on the treacherous ocean of time, exposed to the temptations and devices of the adversary, and that it will require our utmost care and vigilance to keep ourselves in the love of God, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." It does seem to me that we have received our garments, and we should take heed to the admonition of the blessed Savior, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. 16:15.

Recollect "we are partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Let us take heed to ourselves, and continue faithful to the end, that we may be saved in the day of his appearing; and let none of us rely upon our past experience as though that would save us. It will make no difference what we have been, but our salvation will depend upon what we are when Jesus comes. Hear the word of the Lord to Ezekiel: "Therefore thou son of man, say unto the children of thy people, 'The righteousness of the righteous shall not deliver him in the day of his transgressions. As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness in the day that he sinneth.'"

"When I say to the righteous, that he shall surely live: if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."—Ezek. 33:12, 13.

LETTER FROM BRO. C. A. LUDLOW.

Dear Bro. Himes:—I have often desired to express for you, and the dear brethren associated with you, my Christian sympathy in your trials, your necessities, your reproaches, persecutions, and distresses, for the sake of Christ, with which you have been assailed by enemies without, and false brethren within. And whilst I have withheld such expression, from reluctance to intrude on your time and attention, I have not remained unmindful nor unmoved by the conflicts you have been compelled to be engaged in, while endeavoring to uphold the blessed Advent faith. You have not, my brother, been forgotten in my closet. As a soldier of Jesus Christ, you have been placed in front of the battle, and I bear testimony, from your works, to your faithfulness in exhorting God's people, who were looking to you and father Miller as teachers, to remain steadfast. I have received much comfort from the assurance of God's faithfulness, and that the trial of his people is more precious than fine gold. Our dear Savior has pronounced a blessing on those who are persecuted for Christ's sake. And those who are not ashamed of Him, and of his words, in this sinful generation, He will not be ashamed of them in the fulness of time, when he shall come with his holy angels, to

gather his saints into his kingdom. If I have derived comfort from thus reflecting, you doubtless have not been without support from the fountain of all truth.—And my prayer is, that your consolations may be abundant, and that you may persevere steadily and faithfully in the work of the Lord unto the end.

A week or two since a ministering brother said to me, "So Himes is getting rich." "How so?" said I. "Prove that, if you please." "Why, his friends say so." "That is a mistake," I replied: "his enemies may, but not his friends." "Well, then," said he, "Advent believers in our place." I replied, "Any person who so asserts, whatever their professed belief, must be wicked, or ignorant, or both. And professed Christians, who repeat these assertions, should at least be able to prove them.—And I can prove to the contrary." A few days after this conversation I received the "Herald," containing the "Report of the Committee of Investigation, and which I forwarded to the individual above alluded to, claiming the *amende honorable*. I name this one circumstance, among many, as a reason why the "Herald" should be sustained.—It enables us to meet opponents when character is assailed, and furnishes valuable religious matter, Scripture explanations, letters of encouragement from brethren, both necessary and cheering. To me it has proved a blessing, for which I humbly thank my heavenly Father; and I no doubt express the feeling of many who are interested in the progress of truth, and who will surely aid in holding up your hands in this labor of love.

I notice in your paper the article headed "Affairs of the Office," the brethren should act with promptness in this matter, that you might go on in the cause of God without pecuniary embarrassment.

I had hoped that the questions and answers on the "Abrahamic Covenant," and the "Doctrine of the Millennium," would have been published in a book, similar to that of the questions on Daniel, which is a valuable work. Truth thus simplified is brought to the capacity of old and young.

I have circulated "Ward's Israel" and the "Old Serpent" with good success. The latter work I lent to a Methodist friend, who called on a sister to obtain some Sabbath-school music. The next time I saw her, after requesting us to purchase the school-books, she remarked, "This little book you lent me—can you get me any of them?—I suppose they are bought at the same store." "No, indeed," I replied; "from quite a different shop are they obtained. But since you justly appreciate the work, you are welcome to that one; and lend it where you can do good." The work on "Sanctification," by Bro. Hervey, is most useful; and I find all these as pioneers to a desire for further knowledge on the Bible doctrine of the Advent near at hand. Yours in hope, C. A. LUDLOW.

Mamaroneck (N. Y.), Dec. 6, 1845.

[We were in hopes of publishing the questions and answers referred to above, in the manner mentioned; but we do not yet see the way open.]

LETTER FROM BRO. B. MORLEY.

Dear Bro. Himes:—To me there is still a sober reality in the Advent doctrine—a solemn and glorious reality in the time and manner of the events which it presents to our faith. Like the cloud of the divine presence, which guided the Israelites in their departure from Egypt, while to their persecutors it was "a cloud and darkness;"—like the blessed Savior in his humiliation—to those who believed his doctrine, and followed his example, he was one "altogether lovely," while to those who rejected him, he was "as a root out of a dry ground; he hath no form nor comeliness, nor beauty, that he should be desired." The same said to two of John's disciples, "Blessed is he who-soever shall not be offended in me," [or, "be seduced into a false opinion" of me.] So it may be said now of his doctrine, the fact, time, and manner of his second coming. (John 14:3; 16:22; Luke 21:25-32.)—Blessed is he who-soever shall not be "seduced into a false opinion" of these great and glorious truths.

"If a man love me he will keep my words." Now many persuade themselves that they love the Lord Jesus, and believe that he was that great Prophet referred to by Moses (Deu. 18:15); and they regard Luke 21:24 as one of his fulfilled prophecies, and hold up the fact of Jerusalem's continued desolation to the infidel, as an unanswerable argument for the divine character of Jesus of Nazareth, and the authenticity of the New Testament Scriptures. And yet they are in heart ashamed of the very next verse (unless they can believe that it is not like the other, a literal prophecy, or, that it was fulfilled before Jerusalem was trodden down of the Gentiles,) which says, "And there shall be signs in the sun," &c. How can these things

be? Answer: On the principle that the seducing spirit of these last days has blinded their minds (because they received not the truth in the love of it), so that they look upon that which is sober reality as wild fanaticism and speculation.

But the great question will soon be decided. When the Son of man shall sit upon the throne of his glory, He will judge the poor with righteousness, and argue with equity for the meek of the earth. I commit my cause into His hands—my record is on high.

Come, Lord Jesus, quickly come!
That we may be with thee at home.

BUTLER MORLEY.

Youngstown (Niagara Co., N. Y.), Dec. 4, '45.

LETTER FROM ENGLAND.

Dear Bro. Himes:—Once more I address a few lines to you, hoping that you are well in bodily health, and prospering spiritually. These are dark and trying days; and we stand in need of much grace, seeing that so many enemies surround, and our liability to sin is great. What a source of anguish has the falling away of many professed Advent believers been, and how have the opponents of the "glorious hope" triumphed, because of the extravagances of a great number of those from whom better things might have been expected. Yet no marvel after all; for all are not Israel who call themselves by the name of Christ. I do rejoice to learn from the Advent publications, that many are returning to a sense of their past folly, and are walking again in wisdom's ways. May Israel's Keeper defend and preserve them from a relapse.

Alas! my brother, we are in a deplorable condition in this country. There appears to be a general declension in religion. You would be astonished were you in England, beholding the lamentable state of the Church. There is here and there a solitary waiter and watcher for the Lord's coming; and those who thus exercise themselves are considered weak, and foolish, and blind. I have had many bitter taunts and reproaches, as well as my brethren and sisters who are loving the appearing of Jesus. But let us still (nothing daunted) go forward, "and never stand still till the Master appear."

Dark and heavy clouds overhang the nations of the earth; vast preparations are being made in this Island, especially, for some terrible out-break. The kings of earth are preparing for the decisive day. Let us also prepare to join the ranks of the Great Conqueror, the King of kings, and Lord of Lords, for we have a battle to fight. "Then stand up my soul, rushly boldly on." This, in my view, is the waiting time. Persevere, hold on, we shall soon come to the 1335 days. O that all the beloved saints may have on the panoply of God. The dear friends here join me in love to you, and all our companions in tribulation, and in the kingdom and patience of Jesus Christ.

Yours affectionately, JOSEPH CURRY.

Liverpool, Nov. 15, 1845.

LETTER FROM BRO. A. CURRIER.

Bro. Himes:—I thought it might not be uninteresting to you to hear from the brethren in this place.—Most of the time since you were here, we have been rather low and cast down. But thank God we are not yet destroyed; there is yet a little band, looking for the blessed hope, and rejoicing in the near approach of our Redeemer. There is a waking up among us just now: saints are rejoicing, backsliders are returning, and sinners are troubled, and crying, "What shall we do to be saved?" Glory to God, the clouds at length are breaking—light begins to dawn upon our vision, and we rejoice in that light. Although we are mightily opposed by the cold-hearted and lukewarm professor, we are firm in the faith, and feel determined we will see the end of the Christian's race, and behold the King in his beauty.

ALPHA CURRIER.

Manchester (N. H.), Dec. 14, 1845.

LETTER FROM DR. A. G. W. SMITH.

Bro. Himes:—The prophet Habakkuk was commanded to "write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet (after it is understood,) for an appointed time, (after it is written,) but at the end, (or time of the end,) it shall speak, and not lie: though it tarry, wait for it; because it will come, (the vision will come, it will be written,) it will not tarry, (beyond the time appointed.) Who wrote the vision? Ans. Daniel. What was the time appointed? Ans. The commencement by date, and the length of the vision, noted by Habakkuk in the scriptures

of truth. What is the length of the vision? Let the *Wonderful Numberer* answer: "Two thousand three hundred days." After this answer, Daniel sought for the meaning (that is the manner of time and its commencement) of the vision, and Gabriel is commanded by one having authority, to make him understand the meaning: and Gabriel said, "Behold, I will make thee know, for at the time appointed, [2300 days] the end shall be. I am now come forth to give thee skill and understanding: therefore understand the matter, and consider the vision. Know, therefore, and understand, that from the going forth of the commandment (here is the true date) to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks, threescore and two." Methinks I hear Gabriel saying further unto Daniel, you will know the manner of time when the seven weeks are fulfilled: for the walls and streets thereof are to be built, even in troublous times. You will see where the decree goes forth, and also its accomplishment, which will be forty-nine years after. Thus my people (the wise) will surely know the meaning. Know, therefore, and understand, threescore and two weeks more, [434 years] will bring them to Messiah the Prince. The anointing of the most holy, will be when he is about 30, [483 years from the decree to restore and build Jerusalem,] by the *Holy Ghost's* descending upon him, and a voice will be heard, saying, "this is my beloved son, hear him." Then the wise shall understand by the fulfilment of the three-score and two weeks, that 1817 full years after will bring the justification of the sanctuary.

This I believe Bro. H., is the true meaning of Gabriel's instructions to Daniel, and through him to us. And the reason of our error has been, in following commentators on the seventy weeks, instead of the word of the Lord. And so long as we seek for the meaning of that word by reference to men's bones, we must inevitably fail. They have terminated the 490 years at the cross, making that the definite point. We have followed in their wake, and boasted of our argument here; therefore the blind has led us blind, and we have fallen. So have they, if they would acknowledge it.

But bless the Lord for his word, "the wise shall understand," "knowledge (on the word) shall be increased." We must place the last week after his anointing, on the last end of the string, and all will be clear. We are told what shall be done in the last week—the covenant is to be confirmed, but where that ended, is a matter of doubt. Christ began it, but he was cut off in the midst; and I see nothing definite as to time, unless the word means middle of the week, which would bring us to about the same time. But Bro., the angel has fixed a point, about which, there is no doubt. It is the end of the 69 weeks. Beyond that, we cannot go with certainty. Here let us rest on the sure word of prophecy. Know, therefore, and understand, that from the baptism of Christ in Jordan, will be 1817 years. Then the saints shall take the kingdom, and possess it even forever and ever. My soul says, Amen.

Bro. H., when was John commanded to take the little book out of the angel's hand and eat it? Not until he was seen standing with one foot on the sea, the other on the dry land, his hand lifted to heaven, *swearing*, (among other things,) that the mystery of God shall be finished according to the prophets. What was he to do with it? Eat it. Why? That he might be able to prophesy again (he had once) before many people, &c. It is a little book—a short message, but a bitter one. What is it? "Fear God, and give glory to him, for the hour of his judgment has come." What will be the effect of eating the little book? It will be sweet as honey to the taste, but bitter to the belly. I fully believe this will shortly be fulfilled: we must preach the time again before many people. "The wise man's heart discerneth both time and judgment." Will it not be sweet to the child of God to see it? Will it not be bitter again to proclaim it? Yes it will, but it must be done; the world must have one more warning.—I believe it

will be soon, and final. The four angels are yet holding the four winds: when they cease, the servants of God will be sealed. Oh, that men were wise, oh, that they would consider their latter end now, while there is hope.

A. G. W. Smith.
Castleton, (Vt.), Oct. 23d, 1845.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, DEC. 24, 1845.

Christmas.

To-morrow will be Christmas, a day which has been observed these many centuries in commemoration of the first advent of our Savior. Eighteen hundred and more years ago, God was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father, full of grace and truth. The Savior then came to suffer, that through his suffering we might live: he came on a mission of mercy to a fallen world, to lead a life of humiliation, and die a shameful death. How important to men was such a mission, and how worthy of commemoration is such an advent.

But, says one, there is no proof that Christ was born on this day. It is of little account on what day he was born; but a day which has been set apart for centuries in commemoration of his first advent, can not but be encircled with great interest. What can be more appropriate than the setting apart of one day in a year in honor of the first advent of our King? and what day in the year can be more appropriate than the one which, for so many centuries, has given utterance to the pæans of praise and thanksgiving for the birth of Him whose advent was ushered in by angelic voices, proclaiming, "Peace on earth, and good will to men!" The stars, in their midnight courses, should still listen to the mingled voices of millions of men, rejoicing over that glorious event, as a sure prelude to his second glorious appearing.

Frederika Bremer, a distinguished female writer of the north of Europe, thus describes the observance of this festival in that cold clime:—

Not alone in the houses of the wealthy blaze up fires of joy, and are heard the glad shouts of children. From the humblest cottages also resounds joy; in the prisons it becomes bright, and the poor partake of plenty. In the country, doors, hearths, and tables, stand open to every wanderer. In many parts of Norway, the innkeeper demands no payment from the traveller, either for board or lodging. This is the time in which the earth seems to feel the truth of the heavenly words, "It is more blessed to give than to receive." And not only human beings, but animals also, have their good things at Christmas. All domestic animals are entertained in the same manner; and the little birds of heaven rejoice, too; for at every barn a tall stake raises itself, on the top of which rich sheaves of oats invite them to a magnificent meal.—Even the poorest day-laborer, if he himself possesses no corn, asks and receives from the peasant a bundle of grain, raises it aloft, and makes the birds rejoice beside his empty barn.

Quoting Second-handed.

Authorities should never be quoted second-handed; for thereby great errors are liable to be inculcated.—When authors are quoted, the page and chapter of such quotation should always be appended, so that those interested may refer to it. Individuals often quote authors that they have never read. We had occasion a year since to correct some quotations from Dr. Hales and asked the author if he had quoted correctly? But he had to confess that he had never seen the work of Dr. Hales, and had only seen extracts in the "Advent Herald!" Had he been honest, he would have referred to those extracts in the "Herald," and not to the work of Dr. Hales.

We have been led to these remarks by the following, in the "Day Star":—

"Dr. Hales shows that just one year before the vulgar era, Herod died, as is known by an eclipse of the 8th of January."

We allude to this more particularly at the present time, because we have seen it before asserted, and we are suspicious that it originated in a want of explicitness which occurred in the "Signs of the Times" of Dec. 20, 1843. There, speaking of the vulgar year of the nativity, we remarked that, "Dr. Hales reckons the year of the nativity as B. C. 1; his B. C. 4 is, therefore, our B. C. 3, as we reckon the year of the nativity as B. C. 1." This was spoken of in reference to the vulgar era, and not of the true era. Dr. Hales nowhere says that Christ was born B. C. 1 before the vulgar era; but he says:—

During Herod's last illness, and not many days before his death, there happened an eclipse of the moon on the very night that he burnt alive Matthias, and the ringleaders of a sedition, in which the golden eagle, which he had consecrated and set up over the gate of the temple, was pulled down and broke to pieces by these zealots. This eclipse happened, by calculation, March 13, U.C. 750, B.C. 4.—Antiq. 17, 6, 4, p. 768. Hudson's Edit.

But it is certain from Scripture, that Christ was born during Herod's reign; and from the visit of the Magi, to Jerusalem "from the east," from the Parthian empire, to enquire for the true "born king of the Jews," whose star they had seen "at its rising," and also from the age of the infants massacred at Bethlehem, "from two years old and under." Matt. 2:1-6. It is no less certain, that Jesus could not have been born later than U.C. 749, or B. C. 5, which is the year assigned to the nativity by Chrysostom, Petavius, Prideaux, and adopted in this work.—Vol. 1, p. 180.

That Herod's death is rightly assigned to the year U.C. 750, is confirmed from the duration of his reign: for Josephus states, that by the interest of Anthony, Herod was appointed king by the Roman senate, "in the 184th Olympiad, when Caius Domitius Calpurnius, the second time, and Caius Asinius Pollio, were consuls." U.C. 714.—Antiq. 14, 14, 5. And that he was established in the kingdom by the death of his rival, Antigonus, who had been set up by the Parthians: "when Marcus Agrippa and Caninius Gallus were consuls." U.C. 717.—Antiq. 14, 16, 4. And he adds, that Herod reigned 37 years from his first appointment by the Senate, and 34 years from the death of Antigonus.—Antiq. 17, 8, 1; and Bell. Jud. 1, 33, 8. Now, if we take these as current years, according to the usage of Josephus, the death of Herod was U. C. 710—36=U.C. 717—33=U.C. 750, as before. Such a critical conformity of astronomical and historical evidence, both furnished by an author the most competent to procure genuine information, establishes both; and decides the question, that Herod could not have died later than the year U.C. 750; though Lardner professed himself "unable to determine" between that year, or U.C. 751. See his Credibility, v. 1, Append. p. 428. Edit. 1788.—Ibid. p. 190.

We have noticed lately a world of quotations from authors, by those whom we were satisfied had never read them; for if they had, they would not so have misapprehended them!

Another idea that occurs to us is, that authors, after they are dead, are apt to be greatly overrated by those who have merely heard of them. For instance, in the article from which we made the above extract from the "Day Star," we see Scaliger alluded to as "the most learned man that ever was." But Richard Soult, F.R.S., thus speaks of him, in his Treatise on Chronology:—

"Certain characters of Times and Epochs are the rule whereby we are to judge of Chronological controversies, not the authority of any man, nor Scaliger's *ipse dixit*, whose errors Petavius has distributed into four sorts. 1st. Prophecies, or the affirming things without the tender of any proof. 2d. Collections from places of the ancients ill understood. 3d. False reasonings. 4th. Self contradictions. These things I have alledged out of Petavius." (p. 3.)

Petavius says of Scaliger, lib. 9, cap. 1:—

"Truly there is scarce anything in all Scaliger's Chronological Books which is of any moment, or can avoid reprehension, besides his explication of the Julian Period. And as we have deservedly condemned the rest, because of their intolerable errors, and have ejected them from all use in history; so ought we to esteem this artificial cycle of years and its use."

Richard Soult says, p. 329:—

"The opinion of Isaacus Vossius, in commencing this interval [the 70 weeks] from the rebuilding of Jerusalem by Nehemiah, in the 1st year of the 71st Olympiad, and throwing its period upon the nativity of Christ, or the 4th year of the 193d Olympiad, allowing this Artaxerxes to be one Xerxes that reigned along with Darius the son of Hystaspis, &c. His opinion, I say, has so little the resemblance to truth, that I cannot but stand amazed, how a man of sense, and who besides pretends to a considerable share of learning, could fall into so many errors at once, which scarce deserve an answer.

Scaliger, according to Richard Soult (p. 331), makes the beginning of the 70 weeks coincident with the 2d year of Darius Nothus, and its end with the last destruction of the city of Jerusalem. So he finishes the 62 weeks with the passion of Christ, and fixes their beginning in the 5th year of Artaxerxes Memnon.

Converting Brethren from Error.

St. James declares that he who converteth a brother from the error of his ways shall save a soul from death and hide a multitude of sins. Here is an evil proposed deserving that great means should be used to accomplish it. A brother by even one error may do a great work. Now, brethren, will sometimes fall into error during this state of imperfection; hence there will be occasions from time to time of this labor of love to convert brethren from errors.

It has seemed to us that those Frewill Baptist brethren who went off with the Miller excitement and have gone out from us should return again from that error. Though this movement did not operate so largely among us as in some other denominations, yet we have in our mind now some half a dozen ministers who were formerly useful with us, who are yet standing aloof, and seem to be doing little or nothing in all the great vineyard of God. Two or three of these have been personally our friends, and they seem to be in a position to-day in which they are not and cannot be useful. They thought time would end in 1843, the day of grace was over, &c. The point now is, cannot these brethren somehow be converted and saved from the error of their way; and yet be useful again in Zion? It seems to me possible. They must now know their error; there is a proper way to turn from it; and if they would take the right course, confess, forsake, return, then they might yet be useful. Formerly they were useful pastors of churches, and had congregations of immortal souls to hear them preach the way of life, but now, as well as we understand, they either do not preach at all, or at best meet on Lord's day with themselves, and week days labor with their hands. Is this right?

We cut the above from the "Morning Star," the Free-will Baptist organ. To reclaim brethren from error is certainly commendable; but we opine that it would be a hard task to persuade those, who have once been enlightened on the subject of the manner of the advent, to return again to the theory of a temporal millennium. These brethren would doubtless have no objection to preaching to any Free-will congregation, could they have the privilege of preaching as the apostles preached, and in the words of Christ, the apostles, and prophets. But if they are to be trammelled, and prohibited from preaching what in their souls they believe is taught in the Scriptures of truth, they would doubtless prefer to labor with their own hands. Having a free will of their own, as conscientious ministers of God, they would choose to do good as they find opportunity, rather than to get their bread by teaching a theory not contained in God's Holy Word.

The Time.

The following judicious remarks on time we copy from the "Voice of Truth." It presents the precise ground we have occupied since the passing of the time in the fall movement of '44. While we have presented all the evidence we have seen on time, we have not continually dwelt upon it, because it would be but a continual repetition of the same evidences, without giving any additional light.

Though the evidence appears conclusive that the coming of the Lord will not be delayed beyond '46, yet we feel not justified in saying he will not come before

that time; he may come at any moment. Neither can we speak with that positiveness on '46, or any other definite date that we did on '43; and one very weighty reason is, the Savior and the apostles, who must have understood this subject; for they have no where positively defined the time any more definite than "nigh at the door." There is meaning in this and other expressions of the Savior, such as, "for ye know neither the day nor the hour," "in such an hour as ye think not the Son of man cometh," &c. This plain, and oft repeated instruction should not be forgotten in our investigations on time. It is our duty to give all the light we can on definite time, and to look with special interest to those points at which it appears most probable the Lord will come, but not to be so definite and positive as to forget the admonitions of our Savior, and in case of a disappointment, cast away our confidence in the whole theory. Neither should we be so fearful of meeting another disappointment as not to give due weight to the evidences which point to a future definite time. The Lord give us wisdom to treat this momentous subject as we ought. He will most assuredly do it if we lean not to our own understanding, but cleave to his word, not a part, but all of it, which speaks on the time of his coming. When we say all of it, we have our eye not only on the prophetic numbers, but also on the plain teaching of Christ, who defines the time no more definite than "nigh at the door," and says, "ye know neither the day nor the hour," &c. The whole must be made to harmonize if possible. But if we cannot now see a perfect harmony, our only safety is in following the plain teaching of our divine Lord. Instead of making the prophetic word the rule by which to interpret the teachings of Christ and his apostles, their plain instruction should ever be made the criterion by which to expound the prophecies.

The Right Position.

A spell of unbelief, of doubt has come over us all, and those who have believed, or said they believed sinners might be saved, have talked, written, preached, and of course believed that but little more good to perishing mortals could be done. We, to a certain degree, have been one of that class. Though in fact, in our country this sentiment may have been correct, yet we did not know it to be so; God's word afforded no warrant for our saying that we thought but little more good could be done. It was our duty to have kept faithfully at work, leaving Him who had employed us to say when but little or nothing more could be done. So far as our influence has served to weaken the faith, or paralyze the energies of any one on this point, we regret it, and pray God to forgive our error. We may think, yet we cannot know who has, and who has not rejected the counsel of God. It is not ours to judge in this case, but to labor with all our mind and strength, and with all we have to save all. The Lord enable us to shake off our unbelief, and again go to work for his cause. It is our duty to occupy until our Lord's return. He has not yet returned, therefore our work is not yet done.

It will also be seen from the account, that our brethren in England have had, last Oct., a midnight cry, or tenth day movement, which was characterized with all the faith, zeal, and sacrifice of property, witnessed in this country on the tenth of the seventh month one year since. The undeniable facts in the case show that we have all been mistaken on certain points, and the sooner we acknowledge our mistakes, and settle down on the sure word of prophecy the better it will be for us and the cause of God. That word clearly teaches us that the coming of the Lord is at the door; there can be no mistake about it, and our constant concern should be to be ready ourselves, and do what we can to induce others to be prepared every moment to meet him.—*Voice of Truth.*

¶ A brother desires us to give an exposition of Isa. 25:6, or the whole chapter. The context shows that it has reference to the restoration of this earth to its Eden state, and the joys of the saved at that glorious consummation. This is settled by the exposition of Paul, 1 Cor. 15:51-58: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

¶ Since the 7th month, not an Advent tract has been issued by Bro. Himes, nor any other person (to my knowledge).—*Day Star of Dec 6.*

During the time referred to, we have published a supplement to the "Advent Herald," two Nos. of the "Shield," Mr. Miller's "Apology and Defence," the doings of the Albany Conference, and "Meat in due season, a sermon by Martin Luther"—in all about 450 pages.

God's Love.—Do we sufficiently realize the goodness of God? He has so loved us, that he came into the world in the person of the Son, and gave his own life for us. How few of us would die even for those whom we love best! And yet Christ died for us!—How highly, then, should we prize such love! And in return, we should give the warmest affections of our hearts.

The only name given under heaven among men whereby we can be saved, is the name of Christ Jesus. If any would be saved by any other name, they will fail. Our own righteousness, or merits, will weigh nothing in the scale.

The glorious Advent! When our eyes shall behold its consummation, it will be no idle day-dream. It hastens on, and then we shall be saved or lost.

Christians are not their own—they are Christ's. He has bought them with a price—having purchased the with his own precious blood. If Christians are Christ's, they should render to him the tribute due. If they refuse the service of their lawful Master, they are guilty of robbing God.

"All are yours, and ye are Christ's." Such is the glorious promise to every child of God. Glorious promise. Who will attain unto it?

Divisions.—How many strive to produce divisions. But the word of God declares, that where envying, and strife, and divisions exist, there is more carnality than spirituality.

HUMILITY.—A right frame of mind is always a humble one. All that man can do will amount to nothing, unless God shall give the increase. Those who boast of their own efforts, have yet to learn their own littleness.

Review of John Borland's Sermon.

"Nebuchadnezzar's Dream: a Sermon, preached at the Quarterly Meeting of the Wesleyan Methodist Church, Melbourne [C. E.], published at the request of the official members. By John Borland, Wesleyan Methodist. 'Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.'—Jer. 6:16."

(Continued.)

"This is the dream; and I will tell the interpretation thereof before the king."—Dan. 2:36.

The history of the children of Israel is one that shows in impressive aspect, the folly, wickedness, and danger, of apostasy from God;—nor less God's watchful care to conserve the interests of his own truth: we cannot mark the evidences of the latter, abundantly supplied, without being assured that "the Lord God omnipotent reigneth," "and doeth according to his will in the army of heaven, and among the inhabitants of the earth." These truths have an illustration in the incidents connected with our text. The Israelites were the accredited people of God; and as such they were made the depositories of divine truth; God designing them to be the lamp through whom these truths should shine to the nations of the earth. Instead, however, of answering that end, they many times wickedly departed from the worship and service

of Jehovah; and turned aside after idols;—their folly, ingratitude, and rebellion, provoked the Lord to harass them through their enemies;—while at length, they continuing impenitent, the Lord gave them fully into the hand of Nebuchadnezzar, king of Babylon. He, the minister of God's justice, destroyed their city, with its temple, and carried away their king, the principal men of the kingdom, and the artificers and smiths;—leaving but the poorest of the people under the government of Mattaniah, or as he was afterwards called, Zedekiah.

Here the pious might despondingly inquire, How will God maintain the interests of his truth in this movement? Will not the heathen conclude against the supremacy of Israel's God, seeing that his people are vanquished, and their city and temple overthrown? But the Lord yet reigneth, therefore "the wrath of man shall praise him," and men shall learn that He is not dependent upon one class of means merely to effect his purposes.

Nebuchadnezzar has a dream; this dream makes a deep impression upon his mind; and yet, strange to say, he cannot recollect it: the magicians, and the sorcerers, and the Chaldeans, are therefore called to make known to the king the dream with its interpretation. This they confess they cannot do—they cannot supply the desired interpretation unless they are told the dream; reasonable as is their request, yet the king becomes furious, and declares if they will not make known to him the dream, with the interpretation thereof, they shall be "cut to pieces, and their houses made a dunghill." The matter now assumes an importance and an interest that will not fail to engage the attention and sympathy of many, and especially when the decree actually goes forth to destroy all the wise men of Babylon. Daniel, a devoted servant of the Most High, nothing daunted, although equally interested in the sanguinary decree with the magicians, astrologers, &c., desired time of the king, and "he would show the king the interpretation." This is granted. But what a season of suspense now ensues, to the king, the wise men, and even to the people at large! who, doubtless, many of them at least, had become interested. Thus the Lord designed it should be; they shall learn that the Jehovah of Israel is the Supreme and only Deity—although his people are vanquished; and that He exercises dominion over past, present, and future ages. Daniel has retired with his companions, with whom he supplicates his God for "mercies concerning this secret." His prayer is answered, and once more he is ushered into the king's presence, who at once demands, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" To which "Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king." He did not wish the wise men destroyed, but he would have their hollow pretensions and jugglery despised; as though he had said, they have not shown the dream, nor the interpretation thereof, nor could they.

[Here Mr. Borland quotes Dan. 2:28-36, where the prophet makes known to the king his dream, of the great image.]

Who does not see in all this [says Mr. B.] an arrangement of God to establish the fact of his supreme dominion, and consequently the fallacy of every system not impressed by this great truth, the confession to which is thus given by Nebuchadnezzar himself:—"The king answered unto Daniel, and said, of a truth it is, that your God is a God of gods, and a Lord of kings."

The subject is calculated for good at all times: let us seek to be benefitted by the consideration thereof.

I. From the interpretation given by Daniel, we learn that the head of gold of this image, represented the Babylonian monarchy, or kingdom: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men may dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." The Babylonish kingdom was begun by Nimrod, "the mighty hunter before the Lord," about the year of the world 1771, and lasted until the year 3467, or 538 years before Christ. At the time of the dream it is supposed to have extended over Chaldea, Assyria, Arabia, Syria, and Palestine. Yet mighty as it was, God having determined its overthrow, it was effected in the short space of 65 years after this, when Belshazzar, the grandson of Nebuchadnezzar, reigned as king.

II. A second kingdom is to arise, represented by the breast and arms of silver. This was the Medo-Persian kingdom, which subverted and followed the

Babylonian. The portion of the figure representing this kingdom is pertinent and appropriate; the two arms denoting, the one the king of Media, and the other that of Persia; in Cyrus they met as the breast, who was not only the son of the one, and the son-in-law of the other, but also the general of their armies, and the strength of their empire. This kingdom it is said should be inferior to the preceding one, and so it was, as it neither lasted so long, nor extended its conquests so far.

III. A third kingdom arises, and in its turn subverts the second, which only lasted about 204 years. This third kingdom was the Macedonian, or Grecian. It arose under Alexander, the celebrated son of Philip of Macedon, who with almost incredible speed subdued Asia, Tyre, and Egypt, and by defeating Darius Codomanus, terminated the Persian monarchy. This was the kingdom represented by the belly and thighs of the image.

This, according to a prediction, and now as a fact of history, was succeeded by

IV. "A fourth kingdom," which "shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay, and as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This description agrees with the Roman empire. It was much stronger and more extended than either of the preceding three. Daniel seems to divide it into three periods. The first is this kingdom in its strongest and most flourishing state, which seems to be denoted by the iron legs: the second is the same kingdom weakened by the divided state of the empire, denoted by the feet, which were part of iron; for which reason the prophet tells us, the kingdom shall be divided, though there should be in it something of the strength of iron, because the iron was mixed with the clay. The third is the same empire in a yet farther state of declension, denoted by the toes, the extremity of the image; and of consequence the last period of this fourth empire. The efforts that were frequently made to strengthen the respective governments by alliances, which all proved not only useless, but injurious, are here pointed out by the mingling themselves with the seed of men, but they shall not cleave one to another. (v. 43.)

On the above we shall make no comment, as it does not essentially militate against the general truth. We now come to a point where our author widely diverges from the "old paths," the good old way in which our fathers walked. Our author thus states the question:

V. We come now to another, the fifth kingdom, represented by the "stone," that "was cut out without hands," and "which smote the image upon his feet that were of iron and clay, and break them to pieces," which "stone became a great mountain, and filled the whole earth"—in explanation of which Daniel says, "and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."—Hitherto the page of history has been our guide, from which facts have been educed of the consecutive order of the four kingdoms previously referred to:—[Note.—By certain calculations of Mr. Wm. Miller, the author of Millerism, a conclusion was come to, that the period when these events should take place was at hand; the time, however, to which attention was confidently directed, has passed, and Mr. Miller has had the candor to confess, and apologize for his error. It were well that his followers would as closely copy his example here, as they have done in other matters.]—the general current of interpretation in reference to the kingdom which "the God of heaven" would "set up," has applied it to the Gospel of Jesus Christ, set up first by his own personal ministry, but more especially when the apostles, "anointed with the Holy Ghost," with great power bore witness to the resurrection of the Lord Jesus. This interpretation of God's kingdom has been objected to, and another proposed to supply its place, viz., that this kingdom has not yet appeared, nor will it until after the general judgment, when the wicked shall be destroyed, and the earth renewed and made a fit residence for the saints of God, in whose midst the Savior shall personally appear and reign. "Then," they tell us, "shall the kingdom and dominion, and the greatness of the kingdom under the

whole heaven be theirs." This view is sustained mainly by their mode of interpreting the 7th chapter of these prophecies, and from which a supposition is derived that the judgment there mentioned is the last and general one, when only, as they suppose, shall the enemies of Christ and his people be destroyed, and the kingdom of God set up, and extended over the earth. The error involved in this interpretation of the 7th chapter will, I think, appear by what follows.

Does our author mean to assert that the current interpretation of the church has been, that this kingdom was set up in the gospel of Jesus Christ? and that the doctrine that this kingdom is not to appear till after the general judgment, is advanced in opposition to it? Why, where was our author born? where was he educated? what books has he read, that he should advance an idea like the above? Does he not know—has he not heard, or read, has it not been told him, that the view he calls the "general current of interpretation," was never dreamed of till less than two centuries since, when it was brought forward in opposition to the view we advocate? Will he make statements like the above, and then speak of the ignorance of Mr. Miller? Our author says:—

1. The judgment there specified is one of kingdoms, and not of individuals, as is the general judgment.—That it means the general judgment is derived from mere inference, and not from any plain or positive statement.

That it is a judgment of kingdoms, and not of individuals, is sustained only by his assertion. It is "mere inference," and not a "plain or positive statement."

2. In the accounts we have of what is confessedly the last and general judgment, the Lord Jesus Christ—the Son of man—is the Judge, and not the Father, or "the Ancient of days." "For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works," "and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory; and all the holy angels with him, and then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth the sheep from the goats; and he shall set the sheep on his right and, and the goats on the left." "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." "Behold he cometh with clouds, and every eye shall see him, and all kindreds of the earth shall wail because of him." Matt. 16:27; 24:30; 25:31—33; and Thess. 1:7, 8, Rev. 1:8.

Thus it may be seen that the uniform testimony of the New Testament, in plain and easily apprehended terms, is, that the Son of man, the Lord Jesus Christ, and not the Ancient of days, or the Father, is the Judge at the last day. On this point hear our Lord himself: "For the Father judgeth no man, but hath committed all judgment [of persons] to the Son."—John 5:22. But in the 9th and 13th verses of the 7th chapter of the book of Daniel we have the following: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool," &c. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven and came to the Ancient of days." We therefore conclude that these scriptures do not refer to one and the same judgment, but to separate and distinct ones.

If the Father judgeth no man, and hath committed all judgment into the hands of the Son, how can this be any more a judgment of nations than of individuals? Besides, one text he quotes in Matt. 25 to prove that Christ alone is Judge, asserts that "all nations" shall be gathered before him; so that he is a judge of nations as well as of individuals. This, then, could be no more a judgment of nations than of individuals.—But that this is a judgment of individuals, as well as nations, is proved from the fact, that judgment is given to the saints of the Most High, who take the kingdom, to possess it for ever. Again. That this is the final judgment, is shewn by a comparison of it with Rev. 5:11—13: "And I beheld, and I heard the voice of

many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." If he denies that this has reference to the final judgment, he had better join the Universalists at once. Again we quote:—

3. Another reason why we conclude against Daniel's judgment, being the last and general one is, in reference to the latter, we are told the righteous and wicked are both judged and rewarded—then, fully and eternally—but not till then. How explicit, as well as impressive, are the New Testament descriptions of that awful scene. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me. Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not unto one of the least of these, ye did it not unto me." And then adds our Savior, as the solemn finale, "And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25:31—46. The doctrine of the apostles Paul and John is the same. See 2 Thess. 1:9, 10.—"Who [the wicked] shall be punished with destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified of his saints, and to be admired in all them that believe [because our testimony among you was believed] in that day." Do we inquire, In what day? And the answer is, "When the Lord Jesus shall be revealed from heaven with his mighty angels." Thus also St. John, who, in the 20th of Rev., describes, with graphic power, the awful scenery of the day of general judgment, and closes it with the remarkable words: "And whosoever was not found written in the book of life, was cast into the lake of fire." Now this most clearly is not Daniel's doctrine, for he informs us, after stating the judgment of the notable horn, which is as follows: "The beast was slain, and his body destroyed, and given to the burning flame," that "the rest of the beasts had their dominion taken away, yet their lives were prolonged for a season and time;" and this, let it be remembered, after the judgment has been given and exercised upon the Popish "beast." Surely Daniel has erred here, if the plain and easily apprehended language of the New Testament is to be our guide; or what is more likely, the interpretation which makes this the last and general judgment is unfounded, and therefore unauthorized.

In reply to this, it is only necessary to quote Rev. 20:4—6: "And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had

received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

The above Scripture settles the question of the judgment. But further: our author falsifies Daniel; for he makes him say that the beasts had their lives prolonged for a season and a time after the judgment, when Daniel asserts no such thing. The prophet says, "The rest of the beasts had their dominion taken away." Who were the rest of the beasts? The three that preceded Rome. When was their dominion taken away? The dominion of each was taken away when it lost the supremacy. The angel then adds, "yet their lives were prolonged for a season and a time." When were their lives thus prolonged? Any school-boy will answer, that it was when their dominion was taken away—not after the judgment. And the only beast alive at the time of the judgment—the Roman beast—is slain, and his body destroyed and given to the burning flame, and the kingdom given to the saints.

LETTER FROM BRO. L. C. COLLINS.

Dear Bro. Himes:—I see from a recent No. of the "Herald," that some of my Advent brethren are anxious to hear from me. Had it not been for a press of other duties, they should have heard long ago. There are many of these dear brethren that I most highly esteem and love. And I sympathize with them in their honest, and self-sacrificing efforts to hold up the blessed truth and hope, of the soon coming of the great God and our Savior Jesus Christ, for which we are taught daily to look. This is what I look for, and believe in, and love. And though others may be looking for the return of the carnal Jews to Palestine, and of a millennium before the personal coming of Christ, yet they will be assuredly, and I fear many of them, sadly mistaken. Every one who reads the writings of the apostles, must see that they looked for no such events; but that they did look for, and hastened unto the coming of the day of God. Instead of deluding themselves with the idea that all would ever embrace the Gospel, they looked that in its general dissemination "God should take out of the Gentiles a people for his name." That persecution and tribulation and trials would continue until the Deliverer should come in flaming fire to destroy all his and their enemies, and gather them into his peaceful kingdom. It is in view of this that I wish ever to live and labor. And though I feel that I know not the day or the hour of this great event, I still believe from the fulfillment of prophecy that it is near.

It is true as you stated that I am now laboring in connection with the Methodist denomination. And I find good warm-hearted and praying people here—there is the "remnant." As a mass I do not believe that any sect or party will be saved. The gate is straight and the way is narrow, and few there be that find it. The saved Israel is a "REMNANT." Among the Jews there is but a tenth—the holy seed shall return. And among all our sects of the land a remnant only will be found. And we must labor hard and pray without ceasing, so that by all means we may save some. I am laboring where I am, because I felt I might do more good. I have not had reason to change my mind. Good has been done; souls have been converted to God, that I hope may be found in the day of the Lord Jesus without spot and blameless.

I know how much prejudice there is against what is tauntingly called "Millerism." But many are thus trifling with they know not what—the most sacred, and solemn truths of God. The doctrine of Christ's personal coming, the literal resurrection of the dead, the restitution of the earth, are Bible truths that must stand. And as I look

for an age of millennial blessedness to the church, so do I look for the advent of the Savior to usher it in, and reign (according to the flesh) on David's throne.

Yours in hope,

L. C. COLLINS.

Marlborough, (Ct.), Dec. 4th, 1845.

LETTER FROM BRO. A. H. SMITH.

Dear Bro. Himes:—Having some knowledge of your recent trials and conflicts with the powers of darkness, we feel that we also are your companions in tribulation, and can truly sympathize with you. It seems to be our lot not only to believe on Christ, but also to suffer for his name.—We have had to wade through many trials and temptations for three years past. But we have no desire to look back or complain, but to forget the things that are behind, and press forward to those that are before. We have been led thus far in a way we knew not. We have been called to wrestle against principalities and powers, against the rulers of the darkness of this world, and the worst of all, spiritual wickedness in high places. Sometimes we have been in perils among false brethren, and been wounded in the house of our friends.—But thanks be to God, by his grace we continue to this day immovably fixed on the rock of ages—steadfast in the faith once delivered to the saints, fully believing we are living near the fulness of prophetic times, when we may confidently look for the return of our King, and the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. A blessed hope truly. It is our comfort by day, and our song in the night. We do feel to esteem the reproach of Christ greater riches than all the treasures of this world. And we do pray God to give you grace according to your day, that ye may be nothing terrified by your enemies. But go forward in the strength of Israel's God; that we

"In the day of his coming may say,
I have fought my way through,
And finished the work
Thou didst give me to do."

Yours truly, A. H. SMITH.

Wolcott, (Ct.), Nov. 1st, 1845.

BERLIN, (Ct.), SISTER M. BECKLEY, writes:—If my feeble prayers will prevail with God, your paper will be sustained. I have been sorely grieved at the course of some who profess to be Adventists; and more especially in this region. I have been obliged to withdraw from their meetings; for I cannot give countenance to the errors that have sprung up among them. The contrast between what they advance, and your valuable paper, is so great, that I prize it more and more. I occupy the same ground I did four years ago. I then came into a firm belief in your fundamental doctrines; and I see no cause as yet to change that belief.—The Lord has blessed my soul in a wonderful manner; and to him be all the glory. I want to possess that fervent love to God, and to all the human family that the Bible enjoins, and to live from day to day discharging my duty to all that come under my influence. In reviewing the past, I feel I have failed in some instances, yet my inmost soul cries out, Lord, what wilt thou have me to do?—show me my duty, and grant me grace to perform it. If Mrs. Bliss is with you, remember me kindly to her: she is a connexion of mine. My daily prayer is, that our Heavenly Father will watch over you and yours, grant you health and strength to perform all your arduous work, that your soul may be fed from day to day with heavenly manna, and that you may have that well of water springing up constantly unto everlasting life. The Lord bless and keep you and all who are preaching a coming Savior.

Your sincere friend and sister,
MIRIAM BECKLEY.

NOTE: The Bro. referred to by you receives the paper weekly. He is doing good.

BRO. ELON GALUSHA writes:—Bro. Pearson is preaching in Rochester to good acceptance.—Meetings are held every evening at the Hall, and the interest is increasing. His visit is likely to prove a great benefit to the band in R. We are happy to hear that he intends to visit us at Lockport, and trust his labors will be blessed. Our congregation is increasing—all harmonious.

In haste, yours truly, in the blessed hope,

ELON GALUSHA.

EAST BERKSHIRE, Vt.—Bro. A. Stone writes:—The Advent cause is prospering in this region, and the "Herald" is doing much to sustain the truth in this part of the State. I hope it will be sustained till the King comes.

Traditions of Nations.

The nations of the earth which have longest possessed a knowledge of letters, have given to the world the most distinct traditions of the great facts in Bible history.

The Chaldeans, several years before the Christian era, talked and wrote about the flood—the destruction thereby of the primitive race of men—the new peopling of the earth by the only family which was preserved. They spoke of the father of this family as been warned in a dream, concerning the destruction which awaited the world, and that he built a ship, and went into it with his family—that when the flood began to abate, this man whom they call Xisuthrus, let out birds, which at first returned to the ship, finding no resting place—that when the flood was fully abated, the ship rested upon a mountain, when he went forth to offer sacrifices, and strayed from the rest of the company or family, who went and settled in Babylon. The Xisuthrus of the Chaldeans, was evidently Moses' Noah. The Chaldeans reckoned ten kings before the flood; while Moses counts ten generations.

The Chinese traditions, if they do not absolutely refer to the same person under the name of Fohi, as Moses' Noah, are indeed most singular. They describe their first king as having lived at a time which would make him the contemporary of Noah, or so nearly so, that the difference is a matter of no real moment.

They connect with the life of their first king Fohi, so much that Moses connects with Noah, that it appears as among the greatest of singularities that two nations so disconnected and so unlike, should have preserved the same matter of history or tradition from the ancient date which they had, if indeed no such peculiar circumstances as they relate had taken place!

The Chinese say their first king had no father; that his mother conceived him encompassed with a rainbow, which is an evident allusion to the rainbow's appearing to Noah; with other circumstances similar to the Mosaic account. The Chinese history supposes the residence of Fohi to have been in the north west province of China, near to Mount Ararat, where the ark rested after the abatement of the waters.

The fact that the Chinese may claim to be descended from Noah, or to have had him for their first king, by no means militates against the Mosaic account; inasmuch as all living have descended from Noah.

The Greeks, in ancient times, maintained a belief in the fact of a flood, which had long before destroyed the human family for its wickedness, with the exception of one man, whom they called Deucalion, who, on account of his piety, was preserved and became the father of a new race.

They reported that Deucalion had a large chest, into which he put his family and numerous beasts, and floated safely on the water, until the flood was over.

On the first settlement in Mexico by the Spanish, they were surprised to find in the Mexican manuscripts which they obtained, an account of the fall of the mother of mankind, accompanied by a serpent, together with an idea of the flood, and a single family escaping on a raft. Among them, the observance of every seventh day was maintained.

Similar traditions have been found among other nations, where the Scriptures had never been known, where the Gospel had never been published. Upon what imaginary ground these traditions can be accounted for, except upon the acknowledgment that the grand items of Bible history had their origin in facts, I know not.

The Hindoos and others, have like traditions while the Bible alone gives a distinct history. Its credibility, and the united origin of the human race, is very strongly sustained by these facts of existing traditions.—*Mirror of Christian Evidences.*

It is reported that in the city of Quebec, C. E. the snow was fifteen feet on the 5th inst.; and the thermometer stood 10° below zero.

Foreign News.

The Steam-ship *Acadia* arrived at this port on Friday morning. The news is of comparatively little interest—excepting the anticipations of war. Most of the French papers predict peace. The Liverpool Times fears war, but hopes for peace. It says:—

The activity and incessant energy which prevail in the English dock-yards, the surveying of the coast and the steam navy,—all indicates a "black cloud" somewhere; it may be in the west, or in the south; but the "powers that be" seem to be firmly impressed with a belief that events are transparent enough to make this activity and outlay necessary.

England.—The threatened famine continues to occupy men's minds. The subject is constantly kept before the public by the discussions in the press, by public meetings in various parts of the country, by the oratory of the League leaders, and by the indecision of the cabinet. Nothing, during the last fortnight, has altered the previous aspect of affairs as respects the extent of the deficiency. The potato disease continues to progress in some quarters, and to be arrested in others. The accounts from Ireland vary, but the most favorable regard a fourth of the people's food as being destroyed. In England, the disease also progresses, in the south and west more especially. In the belief that something will yet be done by ministers, the food markets are in a state of transition. What the "something" may be is a mystery, and the uncertainty which hangs over the future, affords abundant scope for speculation, not unmingled with angry recrimination.

Spain.—The revolt at Valencia has been suppressed, and, as usual in such cases, some persons implicated in it have been shot.

Fresh revolts appear to be anticipated in Catalonia.

Ireland.—A distressing calamity took place on the Royal canal, within about seven miles of Dublin, recently. One of the boats on the canal capsized, by which fifteen lives were lost.

Russia.—The latest news from Caucasus was, that an autumn campaign had been resolved upon. The Russian Generals had tried hard to destroy the forests by fire, but had failed. They had consequently to proceed to the laborious operation of cutting down trees, so as to get at the mountaineers.

Germany.—The new religion of Ronge continues to make progress in all directions. The Church of Rome, now thoroughly frightened, is taking measures to oppose it. But it is too late.

THE HERALD AND WATCH.

BOSTON, DEC. 24.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

Bro. J. Wilson writes from Gerney, N. Y., that he has been in the ministry about thirty years, has preached in more than 350 towns, in seven States—travelling more than 50,000 miles in his own conveyance. Eight Baptist churches have arisen under his labors, and as many more re-instated that had run down. He has baptized about 1350 persons, 1300 of whom joined the Baptist church. He says:—"Having obtained help of God, I continue to this day, and for the last three years have witnessed both to small and great, saying none other things than those which the prophets and Moses did say should come." He is now about seventy years old, and has a little farm in the west of New York, where he says he and his aged companion entertain strangers, or brethren who call on them. He says they do not wash their feet, unless they need it; but they take care of their horses.

RALPH HASKINS.—We have received a letter from this brother, in which he confesses that he has been led into various errors for the last few months. We trust he will soon be fully restored to the truth.

CORRECTION.—In referring to Mr. Clark, who formerly preached in Grace church, we stated week before last our impression that he was not now living. We since learn that he is still living in Philadelphia, where he removed from this city. It was another clergyman by that name who was deceased, and who we confounded with him.

ROCHESTER.—We see by the "Voice of Truth," that the friends in Rochester are surmounting their trials, and are in an encouraging state. The labors of Bro. John Pearson there have been instrumental of much good.

We learn from Nova Scotia, that Bro. Turnbull died the last of June, strong in the faith of a glorious resurrection speedily. His disease was inflammation of the lungs.

RACINE, W. T.—Bro. Ranney, of this place, informs us that an intelligent lecturer on the doctrine of the Advent would find an open door in that region. And he desires that some one may come and break to them the bread of life.

The P. M. at St. Louis, Mo., is informed, that there is no paper mailed from this office to any one by the name of J. Noer. If such paper is received, it must be from some private individual.

CONFERENCE AT NEW BEDFORD.—We did not find time to notice this Conference last week. And we can only remark now, that it was a cheering and a happy season. Our brethren in this place are united, and with Bro. Brown, their beloved pastor, they are seeking to advance the cause of God in that place and vicinity. Will not Bro. B. give us a more full account?

CONFERENCE AT WORCESTER.—There was a full attendance at this Conference, and a deep interest was manifested by all present. Will Bro. Campbell report on the present state of things?

CONFERENCE AT NORTH ATTLEBORO', DEC. 26. It will be held in the meeting-house in the village formerly occupied by the Methodists.

Things in Boston are encouraging. Meetings are full, and interesting as ever.

NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Bro. J. W. Britain wishes his P. O. address noticed as changed to Hartford, Ct.

We are in want of a few copies of No. 5 of the "Morning Watch."

The Advent Library.

We have had several subscriptions for the full set of the Advent Library, and are getting some bound to supply them. We are nearly out of some of the Nos., and have cancelled the plates, so that those who wish for a complete set, must apply in season. Those who wish to supply themselves with a set, can send in their names, and we shall know how many to have bound. Price for the set (8 vols.), \$5. They are now in the hands of the binder, and will be ready for delivery in a few weeks.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

Oakham, Dec. 17, 1845.

Mr. J. V. Himes, Sir:—I here are six Nos. of the "Advent Herald" in this office—superscription, "J. A. Chickering, Oakham, Mass." I have made due enquiry for the name, and do not yet learn there is such in Oakham. Yours, very respectfully,

DEXTER HILL, P. M.

The name is Julia Ann Chickering—a new subscriber. We have probably mistaken the P. O. address. If any can communicate the right address, we will direct accordingly.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

Notices.

NEW YORK CITY.—Bro. JAMES E. SEBRING, our Agent, keeps the "Harp," "Shield," "Herald," and other Advent works, at 397 Pearl-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

Letters and Receipts for Herald and Watch,

TO DECEMBER 20.

N.B. We have answered to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

W. A. Morse—25 ets. G. W. Cherry, 266; A. H. Weaver (for Mrs. E.), v 10; B. Sweeney, 266; M. Beckley, v 11; Curtis & Bailey, 266; W. Whiting, 202; M. Golle, 243; C. Morton, v 10; W. Wiswell, v 10; A. Wood, jr., v 11; E. H. Whitmore, 266; E. Macomber, 266; J. B. Miller, 256; M. Coolidge, 243; J. W. Brittan, 261; J. McClellan, v 11; F. Deau, v 11; E. Gay, 266; A. Corrier, v 11; H. Langley, v 10; C. W. Stewart, v 10; A. Crockett, 266; H. Chute, 266; J. Copwell, 266; A. C. Abel, 267; Rev. A. Stone, v 10; W. Gatta, 269 (all right); L. H. Gordon, 266; J. Rich (no such name at N. Y. Mills on the list—is it not Williamson & Rich? please inform us); I. Hodgkins, v 10; J. Danforth, v 9; H. S. Larkin, 248; J. B. Ludden, 266—each \$1. E. H. Glidden, 201; E. S. Woodford, 282 (the paper is sent to Winsted, not Winchester—is it right?); S. Harmony, 217; P. Harmony, 292; E. C. Weeks, v 9; B. Jones, 261; J. Ranney, v 11; S. Stockwell, v 10; A. Babcock, 269; G. Phelps (could find no name of Benham on the books—four were sent you instead of two—we stop one according to direction, and send three—it paid these to 256)—each \$2. D. Harmony, 261; L. Morton, v 10—each \$3. A. Brant, v 10; D. Brown, v 9—each 50 ets. J. Varney, v 10—\$1 12½. J. Snooks, v 11; H. Robbins, 256; A. D. Whitmore, 235—each \$1 50. W. Blanchard, 236—\$1 75.

S. Sessions \$5 (there is no way to send the Concordance, &c., but by mail—you can get them at Rochester—tell Bro. Marsh to charge them to this office, if you have an opportunity to send them); H. Bingham (there was \$4 50 due—we marked it v 10); Elon Galusha, v 10; S. B. Page (marked up v 10); J. Violet (sent the only copy we had); S. Marsh (has paid to 256); W. Miller; F. H. Skinner, v 10; R. J. Haskins (have cancelled the acc't); L. D. Mansfield; H. Graves, \$12; J. Dutton, v 10; S. Wood, v 10.

Books, &c.—R. Baker, \$1; D. F. Wetherbee, \$2 65; J. Marsh, \$8; T. Smith, \$4; G. Blaisdale, \$5 (will send when the Library is ready, in a few weeks); P. Johnson, \$5; A. Thayer, \$2 (books sent); G. W. Houghton (sent the two lives of Wesley by Express); E. Canfield, \$5.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 21.

Boston and New York, Wednesday, Dec. 31, 1845.

WHOLE NO. 243.

THE HERALD AND WATCH

IS PUBLISHED EVERY WEDNESDAY

AT NO. 30 DEVONSHIRE STREET, BOSTON,

BY J. V. HIMES.

J. V. Himes, S. Bliss, & A. Hale, Editors.

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The Grave of the Year.

Be composed every toil and each turbulent motion,
That encircles the heart in life's treacherous snares,
And the hour that invites to the calm of devotion,
Undisturbed by regrets, unencumbered with cares.
How cheerless the late blooming face of creation,
Weary time seems to pause in his rapid career,
And fatigued with the work of his own desolation,
Looks behind with a smile on the grave of the year.
Hark! the wind whistles rudely, the shadows are closing,
That enwraps his broad path in the mantle of night;
While pleasure's gay sons are in quiet reposing,
Undismayed by the wrecks that have numbered his flight.

From yon temple, where fashion's bright tapers are
lighted,

Her votaries in crowds, decked with garlands, appear,
And as yet their warm hopes by no spectre affrighted,
Assemble to dance around the grave of the year.

O! I hate the stale cup which the idlers have tasted,
When I think of the ills of life's comfortless day,
How the flowers of my childhood their verdure have
wasted,

And the hopes of my youth have been stolen away.

They think not how fruitless the warmest endeavor,
To recall the kind moments neglected when near—
When the hours that oblivion has cancelled for ever,
Are interred by her hand in the grave of the year.

Since the last solemn reign of this day of reflection,
What throngs have relinquished life's perishing
breath!

How many have shed their last tear of dejection,
And closed the dim eye in the darkness of death!

How many have sudd'nly their pilgrimage ended,
Beneath the low pall that envelopes the bier,

Or to death's lonesome valley have gently descended,
And made their cold beds with the grave of the
year.

'Tis the year that so late its new beauties disclosing,
Rose bright on the happy, the careless, and gay,
Who now on their pillows of dust are reposing,
When the sod presses damp on their bosoms of clay.

Then talk not of bliss while her smile is expiring,
Disappointment still drowns it in misery's tear;

Reflect and be wise, for the day is retiring,
And to-morrow will dawn on the grave of the year.

Yet awhile, and no seasons around us will flourish,
But darkness for each her dread mansion prepare,

When beauty no longer her roses shall nourish,
Nor the lily overspread the wan cheek of despair.

But the eye shall with lustre unfading be brightened,
When it wakes to true bliss in yon orient sphere,

With sunbeam of splendor immortal enlightened,
Which no more shall go down on the grave of the
year.

Salisbury (Ct.), Dec. 31st, 1845.

There is a Rest.

There is a rest, a glorious rest,
Remaining for the shining blest,
Where trials never come;

A land where pleasure ever reigns,
No blighting winds sweep o'er those plains—
A sure, abiding home.

The pilgrims to this glorious rest,
Pass through a howling wilderness,
Where foes and fury roam;
They have a passport which is sealed
With Jesus' blood:—they gain the field,
And safe arrive at home,

These pilgrims are by those oppress,
Who hate this glorious heavenly rest—
The pilgrim's happy home:
They heed it not—still travel on,
With happy hearts and joyful song,
Towards their heavenly home.

They seek a city out of sight—
The land of rest—the saints' delight,
Where their Redeemer's gone;
Their sufferings here they count as dress—
(Their Savior died upon the cross.)
They're on their journey home.

They soon will gain this glorious rest,
Remaining for the shining blest,
Where pleasures never die;
Soon will they shout their sufferings o'er,
On Canaan's fair and happy shore,
Where Jesus reigns on high.

Practical Importance of the Second Advent.

BY BISHOP HENSHAW, OF R. I.

The holy season upon which we have this day entered has been observed in the church for more than fourteen hundred years as a solemn preparation for the great festival of Christmas. In the prayers, hymns and lessons, in the gospels and epistles provided for her public services, the church of Christ lifts up her voice—she lifts it up on high, and says to all her children, "BEHOLD YOUR GOD!" Behold him as he came to visit us in great humility, by his sufferings and death to redeem the world! Behold him as he will come again in his glorious majesty to judge the quick and the dead! Receive the grace—be thankful for the mercies brought by his first coming! Prepare for the glories and solemnities that will be connected with his second coming!

In conformity therefore with the services of the season, and in the belief that the subject is of the deepest interest and importance, we would now invite your attention to some inquiries respecting that "glorious appearing of the Great God our Savior" which is the grand subject of promise and of hope to his Church.

What frequent reference do the inspired writers make to this sublime and awakening theme? How considerable a portion of the New Testament is devoted to it? It occupies a much larger space here than it does in the instructions of Christian ministers and the meditations of Christian people.

As an incentive to repentance and holiness to sinners—as a motive for watchfulness, prayer, zeal, and diligence on the part of Christian ministers and people, more prominence is given to it in the pages of the New Testament than to any other. The Apostles never failed to give point and pungency to their warnings and exhortations by solemn reference to the certainty and suddenness of the Lord's coming. Would Paul make guilty Felix tremble? He reasoned with him of judgment to come. Would the same apostle rouse sinners from careless securi-

ty, and invite them to flee from the wrath to come? He reminded them that the Lord Jesus would be "revealed from heaven in flaming fire—taking vengeance upon those who know not God and obey not the gospel of our Lord Jesus Christ." Would the same apostle exhort believers to adorn the doctrine of God their Savior in all things? The same doctrine furnishes the motive:—"Looking for that blessed hope—and the glorious appearing of the great God, and our Saviour Jesus Christ." Does he look forward to the eternal results of his ministry in the salvation of many souls—how did he express himself? "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming!" Did he fervently pray that his fellow Christians might increase in faith and abound in love? It was to the end that their hearts might be established "unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Did the apostle calmly look forward to his own "crown of righteousness?"—he spoke of it as one which the Lord would give not only to him, "but to all them also that love his appearing." Would St. John exhort Christians to fidelity and steadfastness? what other motive does he present than this? "Now little children abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." "He that hath this hope in him purifieth himself even as he (Christ) is pure. For it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Would St. Peter encourage suffering Christians to fortitude and patience under persecution, what motive does he employ? "That the trial of your faith being much more precious than that of gold which perisheth, though it be tried with fire, might be found to praise, and honor, and glory at the appearing of Jesus Christ." Wherefore, gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." Would the same apostle rebuke the impious spirit of the scoffers who inquire, "Where is the promise of his coming?" He says "the Lord is not slack concerning his promises as some men count slackness—but long suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord so cometh as a thief in the night." But the time would fail me to quote all the passages which serve to show that the inspired writers treat of this doctrine of the Lord's second coming as one of the last importance, and of most powerful influence upon experience and practice. How often do they employ it as a constraining motive to holiness!—How often do they exclaim, in trumpet tones, *the Lord is at hand! Behold the Judge standeth at the door! The coming of the Lord draweth nigh!*" This truth was ever present to their own minds, to incite them to faithfulness. They constantly presented it to the minds of hearers and readers, to lead them to repentance and the service of God.

Would we have a revival of piety and zeal? Would we behold the word of the Lord glorified in our day, as it was in the days of the apostles, by the conversion of sinners, and the holy, benevolent lives of believers? There must be a revival in this respect, as in others, of apostolic doctrine and

usage. The doctrine of our Lord's second coming must occupy more attention in the preaching of his ministers; it must take a stronger hold upon the understandings and the hearts of his people. This doctrine must be held up to view, boldly and prominently, as it was in the preaching and writings of the apostles? and when duly believed it would produce the same effect now that it did in their day. It is by faith in the doctrine of Christ's atonement that we obtain peace and pardon; it is by faith in the doctrine of the indwelling of the Holy Spirit that we enjoy that unspeakable blessing; even so by faith in the doctrine of Christ's second advent we become prepared for his coming. As the great object of the Mosaic economy and the ministry of John the Baptist was to prepare the way of the Lord at his first coming; so the great end of the Christian church and all its institutions and ordinances—of the gospel ministry, in all its labors, and exhortations, and prayers is, to prepare for the great day of our Lord's second appearing and kingdom. What mind, then, can conceive the great practical importance of that doctrine with which all the means of grace are so intimately connected?—from which the warnings and exhortations of the gospel derive their most animating motive, and their most efficient power? The great object of our ministry, brethren, is not to make you useful and happy in this life, and prepare you for peace in death. No; valuable and important as these ends are, the ultimate and great end is, that you may be prepared for the coming of the Lord. The great burden of our preaching should be this: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh.—*Epis. Rec.*"

Correspondence.

LETTER FROM BRO. L. D. MANSFIELD.

Dear Bro. Himes:—Since I wrote you last, I have visited several places in my travels, where there are a few brethren and sisters "looking for the blessed hope." In Copenhagen there is an interesting congregation, which is composed chiefly of those who were formerly connected with the Baptist church there. The love and power of the Gospel prevails among them, and a most delightful harmony has thus far subsisted, and the efforts which have been made by some, to introduce the doctrine of "the shut door," have not succeeded as yet, and I trust never will succeed in separating those ties which now happily unite them. Many of these brethren and sisters have been recovered from a backslidden condition, and led into the belief of the speedy advent of the Lord, during the past summer. The interest there does not seem to abate, but many hearers both from the churches and from the world, have been in attendance during the last few meetings, which have been held in a public room, kindly granted them by one of the citizens there. I spent three Sabbaths with this people, and can bear testimony to the "grace bestowed upon them," and to the consistency of their faith and works. Bro. Laban C. Bates has been with them much of the time for several months, and the Lord has been with him. In Lorrain I spent one Sabbath, and had a good attendance, although a stormy day. There are a few dear brethren and sisters who adhere to the truth, and have as yet remained unmoved by the doctrines advocated by Mr. Peavey and others, while several excellent brethren have been turned aside to them, and have absented themselves from the place of worship, and now meet in private houses. Oh! it is painful to see such divisions caused! Mr. Peavey invariably advised the "door-shutters" (as they call themselves) to withdraw from their brethren who do not believe that doctrine, and also to discontinue the papers which oppose it. I trust, however, that there will be a reunion of the saints in Lorrain again. In Oswego I spent the Sabbath, and spoke to the remnant of our brethren, who still worship in the Tabernacle. I trust the season will prove to have been profitable; some time was spent in conversation, and

we had some precious testimony from the tried, but firm adherents of the truth. Though pained and grieved at the course pursued by many who were formerly associated with them, they did not bring "a railing accusation against them," but an affectionate and forbearing spirit was manifested, although some of the most thoroughly tried, and for years devoted Christians, have been denounced as "hypocrites," and it has been asserted by those believing "the door shut," that "they knew such would be in hell as well as though they had seen them there." The meetings have been held in private houses by those believing in the "shut door," and they have greatly exemplified their faith, by keeping their door shut. You will be pained to hear that our dear Bro. Hitchcock has left the Tabernacle, and now meets with those of whom I have just spoken. You will remember that Bro. Hitchcock remarked at the Albany Conference that "the church in Oswego consisted of a hundred members, who were in good standing, and the extravagances of the East had not obtained there," but now all "the extravagances" have "obtained" and drawn aside many devoted and excellent brethren and sisters, as well as some headstrong and denunciatory ones.—Bro. Hitchcock relies much upon dreams which he has had, and relates them with great confidence in justification of his course. He has been sorely tried and tempted for many weeks past, has been told in public meetings by one of those "judges before the time," that he "would be in hell within three days," and the matter has terminated in his embracing the doctrines of "the shut door," "washing feet promiscuously," and "the salutation kiss." He left the brethren at the Tabernacle without returning to give them the reason of his change.—Our brethren have been much affected by this event, for they were warmly attached to Bro. H., who has preached to them for two years, and they hope he will soon return to the truth, as conscientiously as they believe he has left it. The little flock here are now without an undershepherd; but Jesus leads some of them at least, into green pastures. By a letter received here recently, we learn that the brethren and sisters in Syracuse, who had adopted the views of "the shut door" have returned to their former faith. If so, praise the Lord! for there were good souls in that place.

The course we pursue, should be one of charity and kindness toward our brethren who have honestly erred, and indeed toward all our opponents. Our Savior when "reviled, reviled not again. May we have grace to imitate him, is my humble prayer. I have thought sometimes that the sarcasm with which your opponents and villifiers have been noticed in the "Herald," savors too much of "an eye for an eye, and a tooth for a tooth," and it has, I think, had a tendency to induce rather the spirit of retaliation, than of forgiveness. If upon reflection, my much loved brethren who conduct the "Herald" should think so too, I have no doubt it will give them great pleasure to make such a change, as to secure to the "Herald" that loveliness of spirit, which will correspond with the ability of its expositions, and the solemn character of its message.

With much love I remain yours looking for the Lord,
L. DELOS MANSFIELD.

Oswego, (N. Y.) Dec. 15, 1845.

P. S. I expect to travel in this region, preaching to the congregations of believers, and elsewhere, as opportunity affords; and wish to say to my friends—address me at Pulaski, Oswego Co., N. Y.

LETTER FROM SISTER E. C. CLEMONS.

Dear Bro. Himes:—In answer to the repeated inquiries respecting my faith, &c., I would crave the favor of submitting the following reply, through the medium of your paper.

With unabated interest, I am still "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." I love his appearing more than ever. Separated as I have been for the last three months from all Adventists, you may well suppose that my faith has been tested.

With heartfelt gratitude to Him who alone giveth grace, I rejoice that I have thus far endured the trial. The more I examine the foundations of our faith, in the speedy, PERSONAL coming of the Son of man, the stronger they appear. In this matter we have not followed "cunningly devised fables," but the "sure word of prophecy, to which we do well to take heed as to a light that shineth in a dark place."

I see not how one can deny that the prophecies of Daniel are unsealed—that "the time of the end" in which they are to be known has arrived. Nebuchadnezzar's image as explained by Daniel plainly measures the duration of earthly kingdoms.—That part of this image which symbolized Babylon, Medo-Persia, Greece, and Rome, has passed away, and we are living in the extreme verge of "the days of these kings," when the God of heaven is to smite all worldly dominions to chaff, and set up his own everlasting kingdom "under the whole heaven." As this kingdom, according to his own declaration, is not of *this world*, yet is to be under the whole heaven, it is plain that it is of the new earth, wherein dwelleth righteousness. The breaking to chaff of the kingdoms of this world, must be when "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

The image of worldly governments, in connection with history, incontrovertibly proves that we have reached that period called "the time of the end," when the words sealed up were to be understood. The great mystery that was hid from Daniel and other prophets was "what, or what manner of time." Accordingly we find light beaming on the time of "these wonders," as the visions are unfolded. The prophetic numbers are found to point to a period disputed from this time to not more than one or two years at farthest. It would seem then that we cannot be "wide of the mark" as regards time. Still there is such obscurity about it, since we know not "the day or the hour," that we do well to take heed to our Savior's injunction, to "watch" and "pray always that we may be accounted worthy to escape the things that are coming upon the earth, and to stand before the Son of man."

In addition to the testimony of the prophets respecting what manner of time, comes in corroborating evidence from the natural and moral signs; and when we see all these things, the Lord hath commanded us to know that he is near, even at the doors.

The signs of which the New Testament is so abundantly descriptive, have, as I understand them, transpired, literally, save the shaking of the heavens, which appears to be in immediate connection with the appearing of the Son of man. Instead, then, of "sleeping for sorrow," should we not look up, and lift up our heads, since our redemption is nigh?

Is it not most absurd to give up looking for the Lord, because he did not come as soon as we expected. For we have his word, which cannot pass away, declaring that he will come again, when the signals of his approach are given. Our faith then in place of failing, should "grow stronger and stronger." Looking for the Lord too soon, if prepared, is watching for him, and is no where condemned in his sacred Word; on the other hand, "men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what He hath prepared for him that waiteth for him." Isa. 64:4. Besides we are exhorted to "look for, and hasten unto the coming of the day of God." 2 Pet. 3:12. And "now is our salvation nearer than when we believed."

While then I doubt not we have erred in saying that we knew that the Lord would come at different points in the past, (since he did not come, we did not know it.) I also have the assurance that the Savior, overlooking the imperfections of our faith, has been pleased with us for loving his appearing, and striving to obey his injunction, "WATCH!" Of course there are, and have been points of time,

when we had more reason to expect our Lord, than other points; and as I have said, I cannot find that the Blessed One frowns on us for cherishing an earnest, longing, and confident expectation of his advent.

I have been led to see the fearful error of the belief that the Bridegroom came on the 7th month of '44. I have mourned in view of the success that attends the efforts of the adversary, to stifle the glorious truth of the personal coming of the Son of man. It would seem that all who are made captive by this error, might be free, could they search the Word, divested of a theory to support by wresting its truths. Most of those who maintain that the Lord has come, also hold that he is yet to come, in a more special sense. But the disciples did not ask, (Matt. 24:3.) What shall be the sign of thy two comings, and of the two ends of the world?—neither did Jesus answer such a question, as we must suppose, if we advocate two comings. But he does say, that after the days of great tribulation are shortened, (Matt. 24:23-37,) "Then if any man shall say unto you, Lo, here is Christ, or there: believe it not." And when false Christs and false prophets shew "great signs and wonders," we are to remember, "Behold, I have told you before."—"Wherefore if they shall say unto you, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be." Turning to Matt. 25:1-13, we find the instruction to be derived from the similitude of the ten virgins is, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The coming illustrated in the parable then, is the coming of the Son of man, which is to be as the "lightning which cometh out of the east, and shineth even unto the west." By what authority then can we say that the Lord has come as Bridegroom? As well might we lay stress upon his coming as Nobleman—as Lord, &c., and have as many different advents, as there are parables referring to his coming. I am astonished and grieved beyond measure that I embraced and advocated this spiritualizing of the Lord's coming as far as I did. I view the Bridegroom-come-theory, as the leading error of the dread train that has scattered "fire-brands, arrows, and death" in our ranks. The first fruits of this belief appear in breaking the commandment of our Lord, "Judge not!"—The penalty annexed is forgotten: "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." One wrong step being taken, the whole mental vision is perverted. "New tests," but not "true tests," are magnified with most extravagant importance. Little-horn-denunciations are pronounced upon him who has the impiety to transgress the "moral law summarily comprehended" in the new class of duties. The injunction to "avoid all appearance of evil" is unnoticed, as is also the exhortation to "think on the things" that "are lovely, and of good report."

Years and years ago, the witchcraft mania, (a belief which was sweeping all before it, in the Colony,) was arrested by the question being asked, "Where will this end?" Would that the same question might be considered now by our dear erring brethren and sisters, that they might "recover themselves from the snare of the devil," and once more "gird on the whole armor"—successfully battle with the "principalities and powers in heavenly places."

In a little while if we overcome and are faithful, we shall meet the Lord in the air, and so ever be with the Lord.

Your sister in the Gospel,

E. C. CLEMONS.

North Granby, (Ct.), Dec. 15th, 1845.

LETTER FROM BRO. J. Y. BUTT.

Dear Bro. Himes:—Truly can we say when we reflect upon the awful position we occupy in the language of the hymn, that,

"We are living, we are dwelling,
In a grand and awful time."

It is "grand and awful" inasmuch as the angel which is represented as standing with one foot upon the sea, and the other upon the earth, is about swearing by Him that liveth for ever and ever, who created the heavens and the earth, that there shall be no longer time; but when the story of earth will be fully told, for then the "Bridegroom" will truly have come, the Master have risen up and shut to the door, when he that is filthy will be filthy still; and he that is righteous will be righteous still; when the piercing eye of Omnipotence will reveal the secrets of every heart, and we be changed to his glorious image, or swallowed up in woe—O if this generation could only see and realize the character of that storm which is gathering thick and fast over them, how soon would they be humbled in the dust before an offended God: but instead of this being the case, a slumber—profound as death itself, appears to have taken hold upon them, from which we have much reason to fear they will not be aroused, but by the voice of the Archangel, and with the trump of God. Truly the dark shades of the days of Noah and Lot are spread over the nations, speaking to the child of God, "Behold the Judge standeth before the door." What a solemn admonition is this for us to be up and doing. There is no time now to slumber at our post, but to arm anew for the contest, and do all we can to further the proclamation of the angel flying through the midst of heaven, that "the hour of his judgment is come." The long-suffering of God, which is salvation, is still waiting as in the days of Noah. The promise was, and still is, that he would be with his servants in preaching salvation unto the end of the world, or till he comes and frees them from their labors, for no one can deny this without being forced to the conclusion, that we have become as the "angels," and consequently glorified; for we read that they "which shall be accounted worthy to obtain that world, or age, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now if the Gospel dispensation, or age, is closed, then of course as "that world" or age was to immediately follow, God's people must have become immortal, and the resurrection have taken place; but who will dare in the face of matters of fact, take such a position as this.

Our little company here, are increasing somewhat in numbers, and apparently in grace. We have just received a visit from Bro. Weetee, who tarried with us over two Lord's days; his visit was truly cheering, and many hearts were led to rejoice by the able presentation of the truth connected with the coming of our blessed Lord. A general attention was paid throughout the meeting; and the Hall where we met with but few exceptions, was well filled. It was with regret that the parting hand was given, but not until a public invitation was given for him to visit us again. The result of this meeting has been beneficial, and to God be all the glory. In conclusion I would say, stand firm to your post, and in a few more days or months in all human probability, the warfare will be over, and the redeemed return to Zion with songs and everlasting joy upon their heads.

Yours in the blessed hope,

JOHN Y. BUTT.

Cincinnati, (O.), Dec. 12, 1845.

LETTER FROM BRO. F. A. REW.

Dear Bro. Himes:—As you requested to hear from your subscribers, I cheerfully improve this opportunity to say, that we, (myself and wife) highly appreciate the steady and consistent course pursued by the "Herald." The many conflicting views which have been propagated, have served to increase the value of your paper. The proscriptive spirit manifested by those, who consider the door of salvation closed, is so contrary to the spirit

and teachings of Jesus and his apostles, that I am assured their Bible deductions are wrong. It is strange that people will make their experience the only test of Bible truth, when facts and the word of the Lord are against them. I believe the Advent doctrine is of the Lord, and belongs to this generation. And I rejoice in view of the speedy restoration of the kingdom to "Israel." May the Lord grant you grace to bear the trials, and to fulfill the responsibilities of the important station you occupy; and wisdom, to bring out of his Treasury things new and old, with which to feed his household. "Occupy till I come," is the plain command of our Master, and his promise is, "Lo I am with you always, even unto the end of the world."

Yours in the hope of the Gospel,

F. A. REW.

Newark, (Wayne Co., N. Y.), Dec. 8, 1845.

BRO. A. WOOD JR., writes:—I expect the arch-adversary will muster all his forces to oppose the truth at such an interesting crisis as the present; but it is a consolation to know that truth will finally prevail; I grow stronger in the faith. By watching the scenes that are passing around me, I can see new signs every week, that we are certainly living in the winding up time of this sin-cursed world, we have a little flock here, who meet every Sabbath at my house. We have been somewhat distracted by men coming among us pretending to be Advent Lecturers, and teaching strange anti-Bible doctrines. I do trust we shall through Christ strengthening us hold out to the end, till Jesus comes in all his glory and majesty, in the clouds of heaven, to take his weary pilgrims home. We are shut out by distance, from brethren who agree with us in all our views; if any of the lecturing brethren who are friendly to Gospel order can conveniently come this way, they will meet a cordial reception, and we will do what we can to strengthen and sustain them. Affectionately yours,

ABEL WOOD, JR.

Westminster, (Mass.), Oct. 25, 1845.

BRO. J. C. BYWATER, writes:—Dear Brother, I think I can say in truth that the brethren in western New York never were stronger in the faith than now. Yesterday I preached to the brethren in Leroy. The congregation, was small, yet they were very attentive to hear, and it seems very strange to some, that Millerism (so called) though once dead, still lives, and seems again gaining strength in weakness, and is destined to achieve a final victory over all disappointment, and opposition. For, my brother, I have seen and still see that the ground of evidence for the Lord's coming holds good, and will continue so until Christ comes in glory. Amen.

May the Lord bless you, my dear brother, in your laborious efforts to spread the light of our coming King. Yours in hope of glory,

J. C. BYWATER.

Allica, (Wyoming Co., N. Y.), Dec. 1, 1845.

MONTAGUE, (Ms.), BRO. J. B. MORGAN, writes:—Your paper is a welcome messenger, and it is read with interest by me and my companion. We are alone—not another in this place that believes in the near approach of the Savior; but I do feel that could some brother come this way, there might be great good done. There is an interest in many of the ungodly to hear the doctrine preached now. In view of the perishing condition of souls, cannot Bro. Himes persuade some brother to come and preach the coming of the Lord. I believe there would be an effectual door open.

We hope that some good and judicious brother may see this, and respond to the call.—EDS.

BINGHAMTON, (N. Y.), DEAR R. STARKWEATHER, writes:—There are a few here remote from each other, and poor as it respects this world's goods, who think their Bible teaches them to watch and pray

for a coming King and Savior. Your paper is the only teacher we have or expect on this important subject. It is very unpopular in this section of country, and but few are willing to separate themselves from the world, so much as to examine the subject. They say it is of no consequence. But if I understand my Bible, the time has come when they will not endure sound doctrine.

FOXCROFT, (Me.), BRO. E. H. GIDDEN, writes:—I prize the "Herald" very highly. It is the only friend I can commune with on the great subject of the Kingdom. I am quite alone. I don't know of an Adventist within ten miles. I have not seen one for six months. I do not know how I could do without the "Herald." I have but little of this world, else I would send all I am indebted. I sympathize with you in all your trials and persecutions.

BRO. J. N. NIXON, writes:—The Advent band in this place are few in number, but we still take comfort holding on to the blessed promises and waiting for the restitution of all things spoken of by the mouth of all the holy prophets since the world began. The brethren are waking up, and are encouraged at the better prospect of things around us. We have Lectures occasionally from Bro. Hill, and Bywater. Bro. J. D. Johnson our former, and much loved preacher has returned to Massachusetts. May the Lord reward him for his labors in this place.

Springwater, (N.Y.), Nov. 19, 1845.

BRO. J. LITCH, writes:—Rev. Mr. Clarke, of whom you have spoken in the "Herald" is still in this city, and faithful to his high commission. He is bold and energetic in proclaiming the speedy coming of the Lord. For several Sabbaths past he has dwelt largely on the subject. So also has Rev. Mr. Newton, of St. Paul's Church, plainly and faithfully declared the truth on the subject. He told his audience last Sabbath, that the Jews are not to return before the coming of Christ. That "Jerusalem is to be trodden down of the Gentiles, till the times of the Gentiles are fulfilled," and then the Lord will come. J. LITCH.

Philadelphia, (Pa.), Dec. 23, 1845.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, DEC. 31, 1845.

Prof. Bush.—Swedenborginism.

On the evening of Sunday, Dec. 21st, we listened to Prof. Bush's closing lecture on Swedenborginism, at the "Odeon." There was a large audience, who gave respectful attention to the discourse, which was labored, and written in the Professor's own peculiar style. We could form no satisfactory opinion of the sensation produced on the minds of the auditory, but we judged it was hard for them, as a body, to receive all his conclusions. We had no conveniences for reporting, or taking notes even, and therefore did not attempt it. And it would be impossible, from memory, to give an outline of the discourse. We shall therefore only glance at some points discussed.

The Professor justly complains of the prevailing indifference that exists respecting the prophecies, and particularly respecting the question, whether the Second Advent has already taken place, as he argues. Referring to Daniel as a revelator of times and seasons, and to Simeon, who waited for the first advent, he said they would be regarded as a kind of Jewish "Millerites." We thought that was placing us in good company.

We must confess we could see but little force in his logic to prove that Swedenborg was divinely "illuminated." The Professor seemed to be wonderfully fer-

tile in arguments. For instance: If Swedenborg asserts anything in accordance with our present belief, he adduces it as an evidence of his mission. And if he asserts anything contrary to our belief, he brings that as an evidence of his mission—because it had not been previously believed. Swedenborg affirms that it was permitted him to go through the process of death, and still to survive, that he conversed with angels, &c. Prof. Bush argues that he could have no motive for such an assertion, if he were not thus persuaded, and that if he were thus persuaded, as he was insane on no other point, he could not be on this, and it must be truth. We, however, have conversed with an individual, who affirms that she was permitted to pass through the process of death, to listen to the music of angelic beings, to receive a message from them, who still survives, in whom we could discover no symptoms of insanity on any other point, and who could have no motive for thus asserting, if she were not fully persuaded of the truth of what she uttered. We, however, never for a moment supposed that she did die. We regarded it as one of those cases where the mind receives impressions during sickness, which have all the vividness of reality, and of which the mind cannot divest itself. The relation, therefore, of improbabilities, we cannot regard as proof of his mission; nor can we the relation of probabilities; for such relations need no divine aid.

But the Professor argues there is an internal evidence of the truth of his theory, and that if we look within ourselves, we shall see that it commends itself to our reason and understanding. We cannot see how this is any proof. The Infidel looks within himself, and rejects all creeds. The religionist of every sect looks within himself, and rejects all creeds but his own. The Mormon finds the same internal evidence in his own bosom for his faith; and the Mahomedan does for his. Before that can be an evidence, all men must be enabled to see alike; for while men see differently, and think and reason differently, each will arrive at diverse conclusions by a consultation with his own reason. If such a consultation would be conclusive, how will the Professor solve the problem, that mankind have such a multitude of antagonistical opinions!—are they not all the result of consulting their own reasons? Men will always believe what looks to them reasonable. Their belief must always be in accordance with their judgment. Thus the editor of the "Watchman" says he has looked within himself, and found the theory false. But this we should regard as no evidence against it.

We have bestowed considerable thought on the subject, and we must confess, that to us it is full of paradoxes. Swedenborg asserts, that in that world there is no time or space—that it is only a state. We admit it is a state. But how can time and space be separated from existence? When we look within ourself, and consult our own reason, we see there must be both: whether the passing of time will be noted, or space will be a barrier, is another question. Time is duration. Without duration there can be no existence, nor succession of events. Again: Space is distance. It is an axiom of philosophy, that no two substances can occupy the same point at the same time: the insertion of one substance into another displaces a portion of the first. If there is no space in the invisible world, all intelligences must occupy the same point; which would be a denial of a geometrical principle. And as the Professor elsewhere lays down, that "what is philosophically false cannot be theologically true," it follows that there can be no state without place and duration, and consequently without time and space.

Again: Swedenborg lays down that man is only love; that what a man loves, whether good or evil, such he will be, &c. We should have no objection to this principle if he would distinguish between the love of the man, and the man that loves. Where love is, there must be an agent to produce love. To make the

man nothing but an affection, is to etherialize him in too attenuated a manner.

Again: Swedenborg asserts, that in the other world, as good beings delight in their own goodness, so evil beings delight in their own wickedness,—that hell consists only in the natural exercise of the depraved loves of the damned. He also says, that in the exercise of these consists their torment. How that that they delight in can be their torment, and how they can delight in what torments them, when to refrain from thus doing would be greater torment, is a paradox we cannot easily solve.

The Professor advanced as an evidence of the truth of his doctrine, that all who embrace it, on believing, feel at once that they are in new light, that they have been in darkness before, and that others are still in darkness. This to us is no evidence. Every man believes his own opinion correct, himself in the light, and those who differ from him in darkness. Even the insane believe that others, rather than themselves, are insane. And it should be borne in mind, that every new idea any man receives, whether it be correct or incorrect, appears to his mind like the dawning of new light. We can, therefore, find no evidence for the truth of this theory, so long as it is expressly denied by the plain letter of the word of God, most clearly enunciated.

The "Investigator."

This paper of Dec. 17 copies our remarks respecting them two weeks previous, and thus replies:—

We are highly pleased with the spirit manifested by our Advent brother, and can truly say, that of all communications we have seen, it breathes the most gentlemanly and benevolent spirit. Were all of the same temper, we should see much less of that acrimony which embitters one sect and denomination against another. At the same time, we are firm in our belief that it is a delusion, and one of the worst and most fatal kind, since it breaks directly in upon all the duties, hopes, feelings, and expectations of the world, and is calculated to make those who embrace it, completely monomaniacal, and not a few absolutely insane. It is the same spirit that was excited by Peter the Hermit, and which, during four hundred years, agitated Europe and Asia, and poured the blood of millions out on the sands of Palestine. Christ was then to come, and the devotee was sure of meeting him at the sepulchre. He came not, nor will he ever. It is simply faith, resting on persuasion. There never has been a man or God on earth having the character given him in the New Testament. Men have said so. So have they in regard to the Christ of India, of Mahomet, and Joseph Smith.

Under an excited, persecuted faith and hope, the devotee endures and fulfils; others come after him, and ascribe all to prophecy, supernatural faith, divine interposition. What but this made Mahomet what he is! What but this, Jesus! And what but this will nerve, inspire, and make successful the Mormon faith! The very persecution Mormonism is experiencing has been foretold! and will consolidate, extend, and ultimately make it triumphant. Religions commence, flourish, become old, and pass away. A new god and a new religion starts up on the credit of the old, and after a series of persecutions, changes, and results, enlists philosophy, poetry, and the energies of the world, and becomes absolutely dominant. We cannot help our faith, opinion, conviction. It is honest, and absolutely imperious.

Our Advent brother need not "break with us." We are not and cannot be personal enemies. We tell him frankly, and in all sincerity, that, as an upright and honest man, we highly respect him; and we regret, more than he, that, in our zeal to destroy a fatal delusion, as we candidly believe it is, we have unwittingly

"Shot the arrow o'er the house,
And hurt our brother."

In the spirit of that benevolence, that would not, on any consideration, intentionally wound another's feelings, we ask him to forgive and forget.

We are perfectly willing that every doctrine and sentiment should flourish on the soil of its own merits. When we said we had read the Bible once through, we did not limit our Biblical research to a single perusal, but once in course. We do not claim to be as well acquainted with the Bible as our neighbor; but we think that had he been aware of the fact, that scarcely a day goes by in which we do not more

or less study that book, he would not have thought his "compliment" respecting our familiarity with the Scriptures undeserved.

We now bid our Advent friends adieu, believing that they feel that in heart and spirit we are only for the truth. We have to live, eat, and drink, but do not make our calling primary to that end. Though we have but quite ordinary abilities, we know there are many ways in which we could do better as to pecuniary concerns. We sacrifice ourselves in the cause of truth, righteousness, and humanity. We believe many of the Adventists sincere, but we cannot see any ground for their faith and hope, except what rests mainly on the persuasiveness of hope and faith—the *ipse dixit* of deceived men.

The above is spoken like a man and a gentleman, and we would that our Christian opponents should be equally frank and honorable. We do not require that others should think as we do: that would be unjust. But we do demand, that, aside from all religious considerations, men should conduct towards each other as men, and gentlemen as gentlemen. If Christians cannot conduct towards each other as Christians, it is time they should change their religion. When we see Infidels pursue a course so much more honorable and Christian-like than is pursued by some professed Christians, we confess our shame for the religion of such professors. The editors of the "Olive Branch" and "Christian Watchman" might learn a lesson of their Infidel neighbors that should shame their own practices. We unfeignedly express our regret, while Infidels—making no religious pretensions—toe the mark of honor, that any, calling themselves Christian, should pursue a course directly opposite to the manly one of the "Investigator." We can assure our Infidel neighbors, that, barring their religion, we highly esteem them; and we have no reason to believe they would act otherwise than conscientiously while contending for their favorite opinions. That they are in fatal error, we believe in our inmost soul; but that is no reason why we should withhold from them any of the civilities and courtesies of life. Nay, we would win them to the truth by showing the practical effects of the religion we profess. But we would also win them by logical arguments.

The "Investigator" speaks of the spirit engendered by the preaching of the Advent doctrine. We must believe he judges with a limited knowledge of this effect. That there are those who call themselves Adventists who manifest a most fanatical and unamiable spirit, we with sorrow confess. But those cases are far less numerous than is supposed, and they mostly are found among those who send to perdition all true Adventists. It should be known, that every indiscretion, whenever it may occur, is eagerly seized and held up to the scorn of the world; and by a collation of all these instances, and a continued repetition of them, they may look formidable. But these, compared with the number of the generous, godlike, modest, and unpretending ones, are "few and far between." We can say from personal knowledge, that of all denominations, the Adventists, as a class, are the precious ones of the earth; and are actuated by reason and revelation—not by a mere persuasion. Their faith rests on the word of God; and Christians must disprove that that word teaches what we believe, or Infidels must disprove it altogether, before we can abandon our present position. Believing that the Bible was written by holy men as they were moved by the Holy Ghost, and that the Bible is to be received in its literal acceptation, we cannot believe otherwise than we do. And we ask the "Investigator" if our faith is not Scriptural?

We are pleased that our Infidel friends are such diligent students of the word. And we would to God that they might be enabled to see its beauty and harmony, and be made wise unto eternal life—even that life that is so freely offered to all who will receive it, and which will usher into the unfading realities of this earth restored to its Eden state.

We are still curious to see the distinction between the religionist and the man.

Horrible Scoffing.

Bro. B. Reynolds writes, that the Congregational Church in Danville, Vt., has been lately opened to the boys of the academy in that place to hold an exhibition. He sends us a programme of the proceedings, which comprises a history of the world down to the present time, in two parts, containing sixteen scenes. In the last scene the "Millerites" are referred to as one of the topics. Bro. Reynolds says:—

"To close up the diabolical scene, they had a 'Miller Lecture,' and O! my God, what doings and sayings—some crying, 'Come, Lord Jesus!' &c., and then singing, 'My Bible leads to glory'—others crying, 'Get ready for it; for Miller has only made a little mistake in time: it will surely come;' others crying, 'Get ready, get ready,' &c."

An Infidel present, said he was astonished to see two ministers present laughing at it. It was truly a spectacle to see professed ministers and professed Christians thus ridiculing the Bible and Christ's coming. Bro. Fisher requested them to read Jeremiah 7th the next Sabbath in the place where the exhibition was held; but I understand it was not. I would add, the Preceptor of the academy is a member of the Congregational church."

To the above we will only say, that comment is unnecessary: it speaks for itself.

Shocking.

Although we have made but little allusion to the "Day Star," yet it is well known that for a long time it has pursued a course with which we cannot sympathize, in its advocacy of feet-washing, kissing, &c. The following we copy from that paper of Dec. 19th, as a sample of its feelings towards those who cannot enter into the spirit of such abominations. Speaking of those who oppose the doctrine of the shut door, its editor says:—

"O that they had died! If somebody had shot them, or knocked their brains out, or burned them alive, then we would have rejoiced in glorious hope of seeing them in the resurrection of eternal life."

Perhaps we should ask pardon for alluding to the above; but we will indulge the hope, that in its proposed doctrine that they are to take the kingdom, they have no design of subjecting us to any such process. While some fanatics are teaching that those who disagree with them are to be destroyed by human instrumentality, we are glad to see that thus far the "Star" disavows it; although the above prayer, had it been answered, would have resulted in such a catastrophe.

UP "Although '43 is past, I have been favored gratuitously with the 'Herald' for some time past, as also I have with the 'Cry' and 'Watch;' but must say that the light now afforded by the 'Herald' is to me very dim: I count it hardly worth the postage."

The above we extract from the "Gospel Standard," from a letter dated Bristol, Racine Co., W. T., signed "Albert H. Otis." As we had sent our papers to him gratuitously for a long time, we thought, on seeing the above, that we would burden him with postage no longer. We have since received a letter from him, requesting a donation of Nos. 2 and 3 of the "Shield," &c., and a continuation of the paper. We have sent the books as requested, and will send the paper when he shall signify that he "counts it worth the postage."

A friend requests our opinion of the 2d chapter of Isaiah, and the 4th of Micah. We regard vs. 2-4 of Isaiah 2d as indicative of the establishment of God's everlasting kingdom under the whole heaven. The 5th v. is an invitation to walk in the fear of God, in view of a preparation for that day. Verses 6-9 are descriptive of the then present state of Israel. And vs. 10-22 we regard as prophetic of the scenes which will transpire in the establishment of the kingdom, and the passing away of the present state of things. Micah 4th will be found parallel to this.

Review of John Borland's Sermon.

"Nebuchadnezzar's Dream: a Sermon, preached at the Quarterly Meeting of the Wesleyan Methodist Church, Melbourne [C. E.], published at the request of the official members. By John Borland, Wesleyan Methodist." Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.—Jer. 6: 16.

(Continued.)

4. Let us suppose, that when it is said that one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and was brought near before him, and had given to him dominion and glory, and a kingdom, that all people, nations, and languages should serve him—(Query: Will the Babel confusion be perpetuated in the heavenly state, so that there shall yet be various "languages"—leading to the inevitable consequence, a variety of "nations!") We confess we have been simple enough to believe that then the curse in all its ramifications would be done away.)—that then, and then only, the Messiah's kingdom, or the kingdom of God, is set up; how are we to understand those illustrations of it given by our Savior, when he says, "the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof?" Again, "the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." The idea suggested by these illustrations is evidently that of progressive increase—but we certainly have no such idea from the previous supposition; for if the judgment has sat, and the wicked are destroyed,—then have we the kingdom in all its extent and fulness at once—increased is out of the question.

Is our author ignorant of the fact, that the kingdom of heaven is spoken of sometimes in relation to its King, sometimes in reference to its subjects, and sometimes its territory?—That sometimes it is spoken of in its incipient, and sometimes in its perfect state? In all the figures by which the kingdom of heaven is likened, it is not asserted that this kingdom is set up in the mustard seed, nor in the three measures of meal, any more than they liken the preparatory steps for its full establishment,—when the tree fills the whole earth—when the whole is leavened: there is no increase after this.

His query respecting the Babel after the advent is about as pertinent as his attempt to make Daniel falsify himself. The Revelator declares (Rev. 5:9) that the redeemed are "out of every kindred, and tongue, and people, and nation." Daniel says, 7:14, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

Who cannot see that these two passages synchronize? They are now known only as nations, and kindreds, and tongues: therefore they are spoken as such, when it is said they shall serve him. But when the time arrives, then they are spoken of as "out of them." Besides they are still styled, "the nations of them that are saved"—not the confusion of tongues, but the nation of the redeemed—made one in Christ.—Again he says:—

But further, let us suppose truth is with the opposite theory, the judgment has sat—the wicked are destroyed—the earth cleared and renewed—a fit habitation for Christ and his people—and then, and then only, the kingdom is set up,—I ask for an explanation, consistently with this scheme of St. Paul's words, who in discussing the doctrine of the general resurrection, has these remarkable words, "But every man in his own order: Christ the first-fruits: afterwards they that are Christ's at his coming, then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15: 23, 26.) The difficulty of reconciling this passage with the above theory is apparent, when by our

Lord's words we learn the inseparable connection between the general resurrection and the general judgment.—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Would not a simple enquirer after truth imagine from these passages, that the Savior instead of receiving a kingdom, as is contended for, would, in his mediatorial capacity, resign a kingdom, "that God might be all in all?"

(Note.—An effort is made by Mr. Miller, the leader of the Millerite eruption, to wrest this Scripture to his system; he finds it an unyielding one; yet he labors with it, for it must not be left, if possible, to be a witness against him; and doubtless he has led many of his followers to believe that his exposition of it is the true one,—his words are, (See Circular Address, Nov. 25, 1841.) "In the first place, we must remember that Christ reigns now in his kingdom of grace." Quite an admission this, for if Christ reigns in a kingdom, then has he a kingdom—and he is a King—consequently he has subjects, and a "territory." But are not these facts studiously kept out of sight by the abettors of his system? "for grace reigns through righteousness unto eternal life, by Jesus Christ our Lord: and this is the kingdom which is given up to God the Father, and this at the coming of our Lord Jesus Christ." Further he says: "It is evident that the kingdom presented to the glory of God, the Father, is the mediatorial kingdom of grace." Here we are agreed. But what follows? Why, say the Millerites, and Mr. Miller at their head,—then shall the Savior receive another kingdom, glorious and eternal, &c., and reign in it as King, &c. But when the above scripture was under Mr. Miller's consideration, why did he not give all of it that bore upon this? Why? Because it did not accord with, but overthrew the favorite dogma of his theory, viz., a Millennium after the general resurrection. "But when he saith all things are put under him [Christ], it is manifest that he [the Father] is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all.")

5. Another obstacle in the way of the reception of the theory, that the kingdom of the Lord of heaven is not to be set up until after the general judgment, is as follows.

Our author has himself overturned his own argument, by claiming that kingdom, in Dan. 7:14, which was to be an everlasting kingdom, which was not to pass away, and shall not be destroyed, is the gospel dispensation. With what grace, then, can he claim that this gospel dispensation is to have an end, and the kingdom be relinquished by the Savior? We will endeavor to enlighten the mental perception of our author respecting our understanding of this text, by re-publishing what we have before published on this point.

The general sense of the phrase "deliver up," according to Professor Bush, is "making over, transferring," which obtains elsewhere in the New Testament. The definition of our English word "deliver" is very different from that which is usually assigned to it in this connection. According to Dr. Webster it is, 1st. "To free, to release as from restraint, to set at liberty." 2d. "To rescue or save." 3d. "To give or transfer," which, according to Professor Bush, and also Professor Mills of Andover, is the sense of its original. "To surrender, to yield, to give up, to resign," are given by Webster as only the fourth signification of the term. Thus the "delivering up of the kingdom" is the *rescuing* it from the usurpers that now administer its government, from the prince of the power of the air, and the *restoring* it to its rightful Lord.

We read that when God created the earth, he pronounced all things very good. And its Creator, by virtue of his creative power, was then the rightful King of the new domain. But the kingdom of this earth apostatized from its rightful Sovereign, and for six thousand years has been in a state of *rebellion*: it is a revolted kingdom. But God has made provision for its restoration. Coeval with the commencement

of the Serpent's reign, the promise was given that the seed of the woman should bruise his head, and God hath continued to predict, by the mouth of all the holy prophets that have spoken, the restoration of this earth to its Eden state under Emmanuel's reign. It was only seen in the distant future as a bright vision of eternal glory, with no defined time for its consummation, and with no predicted consecutive events to its completion, until the thoughts came into the mind of the proud monarch of Babylon, as he reclined upon his bed, respecting "what should come to pass hereafter." And the God in heaven that revealeth secrets, made "known unto king Nebuchadnezzar what should be in the latter days." He showed him, under the symbol of a great Image, that four great empires were to succeed each other, which should each in their order bear rule over the whole earth, that the last was to assume a decem-regal form, as symbolized by the toes of the image, and that when it had passed through these successive changes, a mighty Stone would dash the entire Image to pieces, by smiting it on its feet; and the God of heaven would again set up his kingdom to fill the whole earth,—it being then rescued from the dominion of its usurpers. The same order of events was again and again presented, with the same glorious consummation, for the comfort and encouragement of God's waiting children. And at length it pleased the Father to respond to the question, "How long shall be the vision?" and the prophet was made to understand that it should be unto twenty-three hundred prophetic days, when the earth should be redeemed, and but sixty-nine prophetic weeks to the Messiah the Prince. "When the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He suffered in his own person the consequences of the fall, paid the price of the revolted province with his own blood, and has promised to redeem the possession thus purchased, by destroying all the works of the Devil. His first victory over the prince of darkness was when he broke the bands of death, and arose the first fruits of those that slept, when he came off conquering and to conquer—his resurrection being a pledge of the resurrection of all his saints, when the times of refreshing shall come. He then ascended on high and took his seat at the right hand of the Father, far above all principality, and power, and might, and dominion, where he will reign until he shall put all enemies under his feet, shall rescue the kingdom from the hands of the usurper, and *restore* it to the Father, who will set the Son its King, upon the holy hill of Zion;—the heathen having been given to him—his inheritance, and the uttermost parts of the earth—his possession; and the angels having gathered out of his kingdom all things that offend. Then "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

"For he must reign till he hath put all enemies under his feet." This is supposed by some to denote, that when all enemies are put under his feet, that he will then cease to reign. The following texts, however, are presented by Professor Bush to show that such is not necessarily the use of "until."

1 Sam. 15:35, "Samuel came no more until the day of his death." Of course he never came again.

2 Sam. 6:23, "Therefore Michal, the daughter of Saul, had no child unto [the same word] the day of her death."

Psa. 112:8, "His heart is established, he shall not be afraid, until he see his desire upon his enemies."

Isa. 22:14, "Surely this iniquity shall not be purged from you till ye die."

Isa. 42:4, "He shall not fail nor be discouraged, till he have set judgment in the earth."

Isa. 46:4, "Even to [the same word] your old age I am he."

Matt. 5:18, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Does this imply that any part of the law shall fail, even supposing heaven and earth shall pass away?

Matt. 28:20, "Lo, I am with you always, even unto the end of the world." Would he cease to be with them then?

Rom. 5:13, "Until the law, sin was in the world." It surely did not leave the world then.—Anas. pp. 379, 380.

Consequently, if he shall reign till he hath put all enemies under his feet, there will be then nothing to prevent his reigning—it will be then uninterrupted.

With the above explanation, the whole passage "is in entire harmony with the general scope of the prophetic Scriptures relative to the duration and destiny" of our Lord's everlasting kingdom. The following paraphrase expresses our understanding of this portion of Scripture. The apostle had been just speaking of the victory which Christ, at his coming, shall obtain over death by the rescue of his people from the power of death, in their glorious resurrection; and having declared the fact of such deliverance, he proceeds:—"Then [at Christ's coming] cometh the end, [or consummation, that glorious result to which the promises of God and the hopes of Christians are specially directed,] when he [Christ] shall have delivered up the kingdom [having destroyed all the works of the devil, and rescued it from his dominion] to God, even the Father; when he shall have put down all [opposing] rule, and all authority and power. For he [Christ] must reign till he hath put all enemies under his feet. The last enemy shall be destroyed—death: for he hath put all things under his [Christ's] feet. But when he saith all things are put under him, it is manifest that he [the Father] is excepted which did put all things under him. And when all things shall be subdued unto him [Christ], then shall the Son also himself [as before, still continue to] be subject unto him [the Father] that put all things under him, that God may [continue to] be all in all."

The following is Professor Mills' translation of this passage:—

"Then cometh the end, when he shall re-establish the kingdom to God, even the Father; when he shall subdue all [opposing] rule and all authority and power; for he must reign until he put all enemies under his feet. The last enemy, death, shall be destroyed; for he [the Father] hath [by decree] subjected all things beneath his feet. But since it is said all things have been subjected, it is plain that He is excepted who did subject all things to him. But when all things shall be [actually] subjected, even then the Son himself shall be subject to Him, who did subject all things to him, that God may be all in all."—Henry Mills, D.D., Prof. Bib. Lit. And. Theo. Sem.—Bib. Repos., vol. 3d, p. 753.

Again our author says:—

God, through the agency of Daniel, gives us an account of the fall of the Babylonian kingdom—of the rise and fall of the Medo-Persian—then that of the Grecian, following which is a particular statement of the Roman kingdom; after which (if Millerism be true) there is a jump over the gospel age,—and its influence upon the world, quite down to the general judgment! But I venture to ask, is it likely that the wisdom of God would be so particular in pointing out the rise, character, and fall of earthly kingdoms, and say not a word about the Mediatorial Kingdom of the Savior? If the narration had closed with the account of the Roman kingdom, our surprise would not be so great; but that the prophet should leap from the Roman kingdom, completely over the Gospel kingdom, and never light until after the general judgment, is marvellous in our eyes!

The "eyes" of our author must have misled him somewhat, if they have not shown that the Savior's first advent was before the end of the fourth or Roman empire. One would suppose, from what we read above, that he supposed the toes of the image, and the horns of the fourth beast, all terminated before the first advent! When he shall be informed, that the visions of the 2d and 7th chapters of Daniel, cover all the time to the present, down through the division of the Roman empire, the rise of Papacy, and its continuance

for 1260 years, he may be unable to find a leap over 1800 for his "eyes" to marvel at. Again he says:

Our wondering does not end here, for as we proceed with Daniel new wonders rise; in the end of the ninth chapter we have an exact account of the Savior, particularly of the nature and time of his death; in the other chapters, especially the seventh, we have large accounts of the sufferings and trials of God's people, but in none, if not in the second chapter, have we any account of the *nature, extent, or duration of the gospel kingdom*; a subject into which the prophets enquired and searched diligently, and the very angels desire to look into, and of which the apostles are lavish in their praise, calling it "the glorious gospel of the blessed God;" "the power of God unto salvation," &c. &c. Shall I then embrace Millerism, and maintain, that while Daniel has spoken of the order and succession of earthly kingdoms—of Jesus the Messiah, his appearance and death—of the sufferings of God's people—of the power of Popery, and other enemies of the saints—and as well of the judgment of all; he has not uttered a syllable about the "glorious gospel of the blessed God;" or shall I believe, that, instead of Daniel's passing over so unaccountably that supremely important subject, he has exhibited it in the kingdom of the stone, and its ultimate success and extension in the stone becoming a great mountain and filling the whole earth? Methinks the candid enquirer after truth will at once say, the former supposition, whatever *ism* it may favor, is absurd in the last degree; the latter one only is that which is feasible and consistent.

The question is, what has Daniel said, and not what would he be likely to say. Our author is not competent to decide what Daniel would be likely to say; for his sermon shows that he is not as wise as Daniel. It is not strange that Daniel has not spoken of the "gospel kingdom;" for it is nowhere thus called in the Bible—it there reads, "the gospel of the kingdom." But is Daniel altogether silent respecting the gospel dispensation? Does not he show us the condition of the saints under the reign of the little horn? or did the "eyes" of our author mislead him into the supposition that that reign terminated before the gospel dispensation commenced? The Savior asserted that his kingdom was not of this world; it would therefore not have been relevant to have entered upon the description of this kingdom until the events that extended to the end of this world, or age, had been first described. But if this kingdom is given Christ at the downfall of Papacy,—when the stone smites the image upon its feet,—how can it be a dispensation that commenced 1800 years before!—Would our author take a "leap" backward that distance? Again we read:—

Having objected to the mode of interpretation considered, I now proceed to show what I believe to be the true and only consistent one. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, that were of iron and of clay, and brake them to pieces; then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." This I understand as referring to the gospel of our Lord Jesus Christ. My reasons are as follows:—

1. Because, like the kingdom of the stone, it is spiritual. "Thou sawest, till that a stone was cut out without hands." This may, and evidently does apply primarily to our Lord Jesus Christ himself, as the author of the gospel; of whom, as concerning his human nature, it may be said, as of the regenerated nature of his people, who came, "not of the will of the flesh, nor of the will of man, but of God." "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

It represents the gospel itself principally; for as the stone was to smite the image and to destroy it, or in other words, overthrow the huge influence of barbarism and idolatry. So the gospel; while the weapons of its warfare are not carnal, yet are they mighty through God to the pulling down of strong holds; yea, all the strong holds inconsistent with the glory of God, and the well-being of man. How obvious that its ori-

gin and rise, as well as its adaptedness for purposes of grace and glory, were "not by" human "might," "nor by" human "power, but by the spirit of the Lord of Hosts."

What proof is this? The stone he understands to be the gospel, because both are spiritual! And yet the whole is an assumption—not proved. But how can the gospel be a stone, and then a mountain? Does the gospel increase? Is there more of the gospel at one time than at another? Yet this becomes a mountain. It must, therefore, refer to the kingdom of God. Its subjects in this world are now few; but at the resurrection of all the just, they will fill the whole earth. The stone will then have become a mountain. Besides, it *smites* the image—it dashes it to pieces—it grinds it to powder, and leaves no place for it.—There is nothing slow and gradual here described.

Scriptural Expositions.

No. I.

My Bro. Himes:—Your call on me for expositions of the following texts, I cheerfully comply with, so far as my understanding enables me to do so. The Bible I have made my study, and I trust my rule of faith. The texts referred to are the following:—Isa. 11:11-16; 19:22-25; Jer. 16:15, 16; 23:5-8; 30:3, 4, 10, 18-20; 31:4-8; 33:7; Zeph. 3:13-20; Amos 9:14, 15. The object of presenting these texts is to prove what is commonly called the "Jews' RETURN." Now, it is evident, from the whole tenor of Scripture, that there is to be a return, and an inheritance of some land that was promised to our fathers. This I have no desire to deny. We will consider it a settled point, that all who have a legal and just title, by the promise, or oath of God, will yet inherit the land promised.—And there is no doubt but this people, who will be gathered out of all nations, will become one nation, and the Lord Jesus Christ will be King over them, and they will have one King and one Shepherd, and there will be no more two kingdoms, and this will be an everlasting inheritance. Will not all believers in the word of God assent to these points thus far? I think there can be no dispute thus far. But, says a carping individual (for the worldly-wise man, who is unwilling that all should see eye to eye, or be one in faith, or of one mind, for the object of Satan and his emissaries is to divide and conquer; therefore he must put in a query), "Who are the children of the promise? was not the promise made unto Abraham? Yes, verily. Was not the promise made to his seed? Yes. Well, then (says Satan), all that come out of his loins are the children of the promise. Stop, Mr. Satan—not so fast; permit your ancient antagonist Paul to correct you: "Not unto seeds as of many [plurality], but unto thy seed [singular], which is CHRIST." The promise made to Abraham was, then, that in his seed, (that is, in Christ,) all nations should be blest. Now let us always remember this. Then we settle one other point, viz., that all the blessings promised come through Christ. And to be in Christ, we must be born again—all things must become new. "Except you are born of water and the Spirit ye cannot enter the kingdom of God." This was the promise made to the fathers, and those only who believe in Jesus are the children of the promise. And you may talk, and preach, and publish, and storm, and mutter as much as you please, Mr. Satan, you, nor your children, will ever have any title or promise to any blessing or inheritance which does or ever will come, but that which comes to us through the offering, sufferings, death, resurrection, ascension, and intercession of Jesus Christ. Without this no Jew could have been saved. And by this all Gentiles, who are saved will be delivered. The promises of God are all in Christ, yea, and amen. Where, then, is there any difference between Jew or Gentile? "I perceive," said Peter, "God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him." Satan has, in all ages, always endeavored to make his subjects heirs of the same promises with the children of God. So that we may always know a doctrine, or servant of Satan; he will first endeavor to destroy the promises, and if he fails on this point, he will then claim a part of the promises for his children. This doctrine, then, of the return of the carnal Jews to Palestine, is one of the wiles of Satan, to deceive, if possible, the very elect. Beware, then, my brethren; for if the adversary can make you believe one untruth, he will by the same power make you disbelieve many truths.

I believe that all the carnal possessions God ever promised to the Jews, were promised in their deliver-

ance from Egypt. These have been literally fulfilled, as we learn from Josh. 21:43-45, "And the Lord gave unto Israel all the land which he swore to give unto their fathers: and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not aught of any good thing which the Lord had spoken unto the house of Israel: all came to pass." Also 23:14, "And behold, this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." This promise and fulfilment was a type of the promise and fulfilment of the final and everlasting deliverance of the people of God, through Christ, from the bondage of sin, corruption, and death; and also typified the inheritance of the new heavens and earth promised to Christ and his people. True, every one of the believing Jews, who died in faith, could and did look through that promise and fulfilment darkly, as in a glass, and saw the better promise, and the better inheritance, which was to be heavenly. And it is also true, that all the prophets who lived after Moses, held up this dark glass to the eyes of their pupils, that they, too, might look and believe in the antitypical Joshua, who was to lead all who looked by faith to the better promise into the everlasting inheritance.

The prophets, then, who prophesied between Moses and Christ were perfectly justified in holding up this dark glass to represent to their hearers, or readers, the more glorious promises of the gospel. But when Christ came, he took away the veil, or typical glass, and revealed more gloriously the promises made to our fathers through these types and shadows, and made plain what before was kept a mystery. Matt. 13:11, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Rom. 16:25, 26, "Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." He also broke down the partition wall between Jew and Gentile, and proved by the prophets themselves, that these things were so promised even to Abraham, and had been so understood, or ought to have been by the prophets.

I am truly astonished how men can read the old prophets and apply their prophecies to the carnal and unbelieving nation of the Jews, certainly after Christ excluded them for unbelief, and declares that without faith they cannot be partakers of his grace, or the favor of God. Yet so it is, that every possible way that Satan can use, he is using to draw us away from Gospel truth and promises in Christ. I would therefore advise the dear friends of Jesus, not to give up their blessed hope in the final deliverance, and eternal inheritance of the saints, at the glorious appearing of the great God, and our Savior Jesus Christ. Then he will reward *every man* as his work shall be. Matt. 16:27.

And you, O impenitent sinner, whether Jew or Gentile, let me warn you not to put off repentance until Christ shall come, thinking then to obtain mercy by having the day of probation lengthened out to you.—"To-day"—this Gospel day, harden not your hearts. Depend upon it, these Judaizing teachers are deceiving you. Repent and be converted, that your sins may be blotted out, when Christ shall come.

WM. MILLER.

Low Hampton (N. Y.), Dec. 8, 1845.

New Water Wheel.

The subscriber has obtained a caveat for a patent for his invention of a water-wheel, on a new and improved principle, which meets the approval of men of science, who have examined it and seen its operation. By this wheel a greater power can be obtained at a less expense than by any other wheel extant. I am ready to contract for building said wheels, or to give agencies for their construction in towns, counties, and states. For further information, please call on me at Chicopee Falls, or on Prof. A. Walker, at E. Brookfield, Mass., who has one in operation in his factory, or on Bro. Bliss, at the office of the "Herald."

HIRAM MUNGER.
Chicopee Falls (Mass.), Dec. 3, 1835.

Riches profit not in the day of wrath: but righteousness delivereth from death.

The Weekly "National Intelligencer."

THIS PAPER, being made up of such a portion of the contents of the National Intelligencer proper, as can be compressed within the compass of a single newspaper, continues to be issued and mailed to subscribers every Saturday at Two Dollars a year, payable in advance, in all cases.—No account being opened with subscribers to the Weekly paper.

To bring this paper yet more nearly within the reach of such as desire to take by the year, a cheap paper from the seat of General Government, a reduction will be made in the price of it, where a number of copies are ordered and paid for by any one person, or association, at the following rates:

For ten Dollars, six copies will be sent.
For Twenty Dollars, Thirteen copies; and for every sum of Ten Dollars, above Twenty Dollars, eight copies will be forwarded; so that a remittance of fifty dollars will command thirty-seven copies.

N. B. Publishers of papers, throughout the several States and Territories, who will give a single insertion of this advertisement, with this note annexed, and send one of their papers to this office with the advertisement marked therein, shall receive the Weekly National Intelligencer free of charge.

Washington City, Nov. 1845.

THE HERALD AND WATCH.

BOSTON, DEC. 31.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

WATCH MEETING at the Tremont Chapel, Dec. 31. Services will commence at half past 6, and continue until 12 o'clock. Two discourses will be given. There will be no meeting Tuesday evening.

AT HOME.—Our duties at our post here require that we should, for a season, remain at home. We shall attend to all our old promises, as well as cheerfully respond to new calls, as soon as Providence may permit.

We have received several applications for complete sets of the "Library," to be sent gratuitously and by mail. To send by mail would be very expensive. And farther, we can make but a limited number of entire sets of the "Library," and are therefore not in a situation to give them gratuitously; but any works of which we have a good supply, those wishing shall be welcome to, with or without money.

CHAPLAINS FOR CONGRESS.—When the question of Chaplains came up before the House, Mr. Pettit, of Indiana, spoke with great severity of the manner in which ministers of the gospel prostitute their high office, by coming to Washington, and dabbling in the disreputable work of personal electioneering, using all the little petty arts and intrigues incident to office seeking of any other kind. One of the Washington letter writers says:—

"No one who has been here, and has seen a half dozen professed ministers of Christ in a race for one office, seeking a nomination in a party caucus by hanging around the lobbies, and sending letters to members, will doubt that the religion of Christ is disgraced by it."

A brother wishes to know what is meant by the Savior laying aside his garment at the institution of the Supper, as recorded in John? It had reference to the loose flowing robe he wore over his other clothes, and does not imply that he denuded himself, as some fanatics, in different ages of the world, have supposed.

We would call the attention of our readers to the article on the 1st page, by Bishop Henshaw.

OBITUARY.—Bro. A. Clapp writes us of the death of a little son of Bro. D. Crary, M.D., of Hartford, Ct. It was an interesting little boy of two years, whom we recollect as being unwell on our last visit to Hartford. It died with dropsy on the brain, after a distressing sickness of twenty-one days.

He also mentions the death of Horace Banning, killed on the Eastern Railroad, by which Bro. A. Banning, of Hartford, has been afflicted with the loss of a brother.

Bro. F. G. Brown writes of the death of Sister Wood, wife of Bro. Charles Wood, of Worcester, and sister to Bro. J. D. Johnson. This was an interesting sister, devoted in the cause of God, and an ardent waiter for Christ's return. We are glad to learn, that through her sickness, and in her last moments, God's grace was vouchsafed, sufficient for her. Soon she will again awake, we trust, in the image of her Savior.

Thus the grim tyrant Death continues his ravages. Bro. Clapp justly remarks, that all classes bow before it—the rich and poor, the high and low, the bond and free, the young and old,—all alike find their resting-place in the grave. Who then cannot desire the conquering King to speedily come and rescue the victims from the tyrant's grasp, and restore the dead to life? Then will it be said,

"O Death, where is thy sting?"

O Grave, where is thy victory?"

TO CORRESPONDENTS.—We have received several articles on time lately, which we have handed over to Bro. Hale, who will select from them every thing he finds valuable. His work will be necessarily delayed longer than we hoped; it will not now be out under two weeks.

SOUTHBURIDGE CONFERENCE.—We had a very encouraging meeting in this place, and trust that good was done. We have not now time to say more, but hope Bro. Smith will give us the results.

CONFERENCE IN NEWBURYPORT.—Bro. Himes:—Will you please notify that a Conference of believers in the Advent near will be held in this town, on Thursday and Friday, Jan. 1st and 2d, 1846, probably at the Chapel in Court-street (elder Pike's). Bro. Gates, of Exeter, Bro. Osler, and probably Bro. J. Pearson, of Portland (as he is now here), will attend. We invite any of God's public servants, or dear children, to come, who can do so conveniently.

HENRY LUNT, JR.

Newburyport (Mass.), Dec. 22, 1845.

The Advent Library.

We have had several subscriptions for the full set of the Advent Library, and are getting some bound to supply them. We are nearly out of some of the Nos., and have cancelled the plates, so that those who wish for a complete set, must apply in season. Those who wish to supply themselves with a set, can send in their names, and we shall know how many to have bound. Price for the set (8 vols.), \$5. They are now in the hands of the binder, and will be ready for delivery in a few weeks.

New Place of Worship.

Having procured the CHAPEL under the Museum, in Tremont-street, we shall worship there on the Sabbath, and on Tuesday and Friday evenings. On Sunday evenings we worship at the hall No. 339 Washington-street, where we have of late occupied.

Notices.

NEW YORK CITY.—Bro. JAMES E. SEBRING, our Agent, keeps the "Harp," "Shield," "Herald," and other Advent works, at 397 Pearl-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the Harp, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

We are in want of a few copies of No. 5 of the "Morning Watch."

Letters and Receipts for Herald and Watch, TO DECEMBER 27.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

N. Thompson, 268; J. L. W. Bonker, 268; J. S. Woodard, 268; S. Gerry, 243; D. M. James, 241; C. B. Hotchkiss, 230; A. R. Upson, v 10; H. Stone, 255; L. Briggs, v 10; J. R. Morse, v 10; J. N. Snider (for Miss Stokes—could not find that name on the book, so will call her account for the Watch balanced); J. B. Larrabee, 261 (will send the pamphlets); E. Cooley, 261; E. Brisbane, 240; P. W. Webber, 278; J. Maxey, jr., 265; J. L. Strickland, 235; J. Beckford, 243; T. Ragsdale, 269; G. Wise, v 11; M. Helm (a 2d copy v 11, beside \$3 donation); R. Bacon, v 10; A. Hart (cannot find the Nos. wanted—will send the pamphlet when out—have cred. the vol on Herald 266); J. Browe, 238; W. Browe, 269; M. Davis, 236; D. Bartholomew, 240; J. Brown, v 9; A. B. Hinton, 184; A. Banning, 256; T. Sanburn, 235 (will send the pamphlets when out—keep the Shields, and do good with them); N. B. Perry, 261; J. Cochran, 269; N. Cleaveland, v 11; A. Johnson, 264; C. Lyon, 268; S. Brackett, 268; F. Pratt, 268; M. W. Barnes, 268; H. Phelps, 252; A. Beals, v 10; J. Gilchrist, v 11; C. Thompson, v 10; E. Jones, v 10; A. Warren, v 10; B. Wheeler, 262; Miss M. Burr, 321; A. M. Bennett, 268; H. C. M. Payne, 268; J. Bump, 263; J. Northrop, 268; A. T. Keigwin, 268; W. Dally, v 10; M. R. Weeks, 243; J. Howell, 256; D. Howell, 266; J. Craig, 263; S. Darling, 230; J. Beanbower, 268; S. Hudson, 230; H. Sheldon, 237—each \$1; D. Lary, v 10; N. Clark, 316; J. O. Orr, 314; E. Eaton, v 11; A. Streeter, v 11; N. Cleaveland, 255; H. Cunningham, v 11; F. S. Adams, v 14 (the last was rec'd); A. G. Jennings, v 12; D. Dale, v 10 (it was rec'd); J. Saddler, 269; E. G. Culver, v 9; C. P. Goodrich, v 10; A. Loomis, 244; J. Noyes, v 11—each \$2; T. Kimpton, 254; A. Severance, v 11 (we have thus marked it on account of the mistake); E. B. Gibbs, v 10—each \$3; H. B. Streeter, v 11—\$1 25; N. Ryder, 263; V. Streeter, v 10; C. Willoughby, v 10—each \$1 50; S. Stone, v 10; R. M. Lampard, 266—each \$2 50;—M. Cheeny, 261; C. N. Ford, 254—each 50 cts. M. W. May, 270—\$4.

W. Miller; J. Y. Butt; A. Clapp; T. G. Clayton; D. Campbell; A. Pearce; N. G. Howard, v 10; L. Osler, \$5; A. Merrill, v 10; J. Boggs, v 10, and balanced acc't; F. G. Brown, \$10; D. Davis (sent a few books); L. D. Mansfield (we have written as requested—the paper at Pulaski is paid to 127, the one to Richland, v 10); E. R. Goodsell, \$2 (cannot find the name on the books—is it mailed here?); from N. Milford, Ct. (no name), \$5; M. Decker; W. Miller (that you refer to was rec'd); W. F. Falmestock, \$1; J. Pearson (letter was rec'd and attended to); G. Locke, \$5; J. D. Marsh (were all rec'd in No. 18); B. Reynolds, \$5 (will send when all is ready); G. Hill; J. Litch; J. C. Welcome (will send in a few days); G. W. Clement; H. Clark, \$5.

Books, &c.—One bundle sent G. Baisdale, Salem, by Eastman's Exp.; one to F. G. Brown; one to G. Lee, jr., Oswego, N. Y.; one box by Express to D. Campbell, Toronto, C. W.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 22.

Boston and New York, Wednesday, Jan. 7, 1846.

WHOLE NO. 244.

THE HERALD AND WATCH

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J. V. Himes, S. Bliss, & A. Hale, Editors.

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The Value of Faith.

Bro. Himes:—I send you a few of my Christmas thoughts in verse; they are the simple effusions of my heart, and can claim no merit beyond a medium of expressing my joys and sorrows. Was the dear Savior born 1847 years ago to-night? Some think he was. Did the angels sing the Christmas chant, "Peace on earth and good will to men," 1847 years ago? If I could know this fact, I would believe that before another Christmas, I should hear, as did the shepherds in Judea, the same voices, chanting—"Glory on earth! Hallelujah! The King of Glory comes to dwell with men below." This would be glory; the thought that it may be so, fills me with joy unspeakable. I hope its true. I do believe the Bible; if that's not true, there's nothing true on earth.

Faith looks, the heavens resplendent shine,

Its opening portals bring to view

Things past, and present, age, and time,

God's vast creation, old and new.

Look up, my soul, why grovel here,

When glories such in heaven appear?

See on yon throne, in dazzling white,

The Son of man with God is crown'd,

Diffusing gracious heat and light

To myriad living creatures round.

Come, O my Faith, look up and see,

This man Christ Jesus died for thee.

Upon his brow, once crowned with thorns,

Grace now sits smiling—how divine!

And whispers "peace," amidst the storms,

That rack this troubled breast of mine.

Faith hears the word, and doth impart

Sweet consolation to my heart.

When weak, the tempter me assails,

And draws my love from Christ astray;

He speaks in love, "No promise fails;

Come back, my child, I am the way."

Faith forsakes all these worldly charms,

And brings my soul back to his arms.

When filled with doubts, for sins I mourn,

And Satan's darts upon me fall;

When full of fears my heart is torn,

And longs for help, on Him I call.

"Fear not," He says, and Faith relies

On promises which he supplies.

When Death the tyrant claims his due,

And threatens to devour his prey,

It fills my soul with dread to view

The cold dark tomb and mould'ring clay.

Faith hears His voice say, "Soul, come home."

The battle's fought—the vict'ry won.

If war and famine fill the land,

And pestilence and flame should be—

Robbers and thieves join hand in hand,

Scorners and mobs should all agree,—

These would be evidence for faith:

I credit what my Master saith.

Go, then, ye sceptics, laugh and sneer,

Your time for sport will soon be o'er,

The Judge himself will soon appear,

And your vain boasts be heard no more.

Faith sees the end, and weeps for you,
Repent, and love—believe him too.

If those who once companions were

In my lone pilgrimage below,

Should leave me, and become a snare,

To draw me to the pit of woe,

Faith bids me fly from earthly rest,

And cast my burden on his breast.

Faith hears the word—Jehovah speaks—

Faith sees the way that Jesus trod—

Faith by the Spirit, praying seeks

The truth by faith that leads to God.

By Faith we tread this thorny road—

Through Faith and Hope to Christ above.

WM. MILLER.

Low Hampton, Dec. 25, 1845.

The Close of Time.

God promised signs:—those signs had all been seen.

The sun had clad his face with gloom of night;

The moon had ceased to shed her silver beams;

The stars had fallen, like snow-flakes down to earth;

And various other signs in sun, and moon,

And stars, and 'mid the jarring elements,

Had warned the world that time should be no more.

The sea and waves, with hideous fury lashed,

Had driven the mightiest ships on rocks or sands,

Or sunk them down the seas' unfathom'd depth.

Tornadoes, earthquakes, floods, and raging fires

And chilling cold, and drought, and scorching heat,

Distress of nations with perplexity,

Had caused the hearts of men to quake with fear

Of things that next might come upon the earth.

Meanwhile the arch enemy of God and man,

Satan, had clad himself in angel's dress,

And in the mouths of those who ministered

In holy things, became a lying spirit,

Inducing them to utter forth the cry

Of peace and safety; putting false constructions

On the prophetic word; proclaiming loud,

That Jacob's sons are yet to be returned

To Palestine:—that now a thousand years

Of universal peace and holiness

Are just about to dawn upon the world.

When God had told us that the "little horn"

(The Papal power) should hold its iron sway,

'Till judgment opened:—that both wheat and tares

Should grow together 'till the harvest came.

And while this pleasing spirit, thus prepared

By the arch fiend, had lulled the world to sleep,

And few were watching for their Lord's return;

And all the sons of Belial grew more bold,

And crimes increased—arson, and burglary,

And murder foul; lewdness, and every sin

That can be named;—time, with unwearied wing,

Flew on apace; 'till the great solar clock

Had rung six thousand years:—when, by command

Of Him who reigns throughout the universe,

The seventh angel poured his vial out

Into mid air:—and air became inflamed,

And lightnings flashed, and dismal thunders roared,

And lurid fires from north and southern poles,

Gleamed fiercely up, changing the night to day;

While earth, convulsed with strange internal heat,

Burst forth with mighty earthquakes, such as ne'er

Was seen by man, so mighty and so great.

—And now the heavens, being on fire, dissolved,

And all the elements melt with fervent heat,

And every island, every mountain fled,

And Babylon drank the cup of wrath divine.

But hark!—what heavenly music now is heard,

From voices twice ten thousand sweet angelic?

And these seraphic strains attuned in praise

Of One who had not where to lay his head;

Who here once wore the piercing crown of thorns:

But now pre-eminent among the rest,
And crowned with all the glory of his Father.

See! He comes!—

Comes on a cloud, and with him all his saints;

Abra'm and all his faithful sons, though long

Dispersed among the nations of the earth,

Risen from their dusty beds, and clad in robes

Of immortality; while all the righteous living,

From every tribe and nation under heaven,

Caught up to meet their Savior and their God,

Safe from the storms that burst upon the wicked,

Enter the new Jerusalem, and walk

The golden streets, and tune their songs of praise

To Him who saved them from the second death.

And now, behold! the nations driven away,

Like chaff before the wind, appear no more;

And earth, transformed by His creating power,

Whose word once called it forth from empty space,

Now re-appears in all its pristine beauty.

The lofty mountains from their base are swept,

Where the fierce tempest lashed the foaming surge,

Are beauteous groves, and rich autumnal fruits.

The deserts, too, are changed to richest plains,

And through the frigid zones are smiles of spring

And sunny bowers, and ever fragrant fields;

And the broad earth, from north to southern pole,

From Amazon to "Africa's golden strand,"

Is like the beauteous garden of the Lord,

With fairest flowers, and sweet delicious fruits,

And odors sweet, and balmy breezes filled.

And now the glorious New Jerusalem,

With all its shining train, from heaven descends

To Palestina's sacred fields, where erst

The prophets of the Lord the message brought,

That David's Son should sit upon his throne

For ever—where the Son of David bled, and groaned,

And died! And now the Son of David comes

As King of kings and Lord of lords. His crown

Of thorns exchanged for an immortal crown,

And here he reigns triumphant o'er his foes.

Hark! how the song of the redeemed bursts forth,

In swelling anthems to their glorious King:—

"Worthy the Lamb that once was slain," they cry,

"All honor, power, and glory to receive"

For thou redeemed us by thy precious blood;

From every people, nation, tribe, and tongue."

The curse is now removed, and never more

Shall sin, or pain, or death, or sorrow enter here.

T. HURSON.

Flag Creek (Cook Co., Ill.), Dec. 8, 1845.

Fragments Concerning Popery.

In the course of our labors as a Lecturer on the great doctrine of the consummation, we have often had to present facts illustrative or confirmatory of our leading positions. Popery has come in of course for a large share of our attention. In addition to what has been regularly served up for our hearers, we have gleaned and laid by for our own private use, some facts on the general subject of the Papacy which some of our brethren have desired to secure for themselves, for the purpose of adding to their own stock of similar scraps. We accordingly publish them in this abstract and isolated form.

PAPAL DEVICES.

Rev. E. Bickersteth, says,

"Popery has that wherewith it can meet every desire of the natural heart, and soothe every anxiety about the soul; for the literate, it has prodigious

stores of learning; for the illiterate, it has its images, pomps, and shows; for the self-righteous, it has its innumerable ways of external service; for the most devout, it has its unceasing prayers; for the musician, it has the most exquisite chants; for the painter, it has the most splendid efforts of human arts; for the imagination, all the visions of fancy, its gloomy cloisters, lights, and processions, and incense, and beautiful churches, with painted windows, and priests with splendid garments and varied dresses. To quiet the conscience, it has doctrines of human merit, and works of supererogation; to alarm the indifferent, it has fears of purgatory; to raise the priesthood, they can make a little flour and water into a god, and will themselves worship what they make; to give ease to the conscience of the man of the world, and the lover of pleasure, each sin has its indulgence and penance. All men, at times, are under fears of God's wrath; their conscience is touched; they are in anxiety; and at such times Popery comes in, and gives them a sop that satisfies for the moment, and sends them into the sleep of death. It is the devil's cunning device, of twelve hundred years' growth, for leading countless myriads to perdition. *Let us not be ignorant of his devices.*"

THE ARTS AND FRAUDS OF POPERY.

The Roman Catholic emissaries in China seem of late to have racked their invention to devise arts whereby to gull the simple hearted natives, and their no less credulous adherents in other countries. A glorious miracle is pretended to have been witnessed: the miracle of the apparition of our Lord in the presence of a multitude of the faithful and of infidels. They say, the image of Christ crucified was seen in the air; and that the Emperor of China, being resolved to embrace the Catholic faith, has sent to the sovereign Pontiff for fresh missionaries.

This diabolical fraud, invented doubtless for the purpose of raising money in the introduction of Popery into China, may succeed with those called "the faithful" for a while; but in the end bring disgrace on its authors, as did the acknowledged imposition at Youghall.

PAPAL ABSURDITIES AND ABOMINATIONS.

"*The Key of Paradise and the Way to Heaven.*"—This is the title of a small volume which Rome places in the hands of her deluded, blinded subjects to guide their private devotions. We present, as a specimen, an extract which we have literally translated from this manual, invented among numerous others of a similar character, by the "mother of harlots and abominations" for rational and immortal beings, to instruct and console them on their way to the grave and to judgment. "Ye shall know them by their fruits."

"The Key of Paradise and the way to Heaven; with the revelations made by the mouth of Jesus Christ to Saint Elizabeth, Saint Bridgett, and Saint Melchide, who had desired to know the torments which he had suffered in his Passion.

"Our Savior and Redeemer Jesus Christ having heard the prayers of these holy souls, appeared to them and said: Consider, my sisters, that I shed for you 62,200 tears, and 97,307 drops of blood, in the Garden of Olivet.

"I received 1,667 blows on my holy body; 110 buffets on my tender cheeks; 120 blows on my neck; 380 on my back; 43 on my breast; 85 on my head; 38 on my sides; 62 on my shoulders; 40 on my arms; 32 on my thighs and legs. They struck me 30 times on my mouth. They spat 32 times on my precious face. I made 321 steps from the Pretorium to Calvary, bearing my cross. For all this, I received but one act of charity, viz, that of Saint Veronica, who wiped my face with a handkerchief, on which my portrait remains, imprinted with my precious blood.

"Those who recite the 'Key of Paradise' during forty days, or who, not knowing how to read, shall say five *Paters* and five *Aves*, [*Pater*, the Lord's Prayer; *Ave*, the 'Ave Maria,' or Prayer

to the Virgin Mary,] I will give them five graces of my Passion.

"First: Plenary indulgence and remission of all their sins."

"Second: Exemption from the pains of Purgatory."

"Third: Should they die before the forty days are accomplished, I will grant it to them as if the whole time had been fulfilled."

"Fourth: I will treat them as martyrs who shed their blood for the faith."

"Fifth: I will come from heaven to earth to receive the souls of their relatives to the fourth generation who may be suffering the pains of purgatory, and will cause them to enjoy the glory of Paradise."

Indulgences connected with the work of propagating the faith.

This enterprise which has often been earnestly recommended by the Holy See, has for its object the aid of Foreign Missions in both hemispheres. To become a coadjutor in this work two things simply are requisite. 1st. To apply once for all to his intention the *Pater* and the *Ave* of the morning and evening prayer of each day, and add to it this invocation, "*Holy Francis Xavier, pray for us.*" 2d. To give one *sou* weekly to aid the missions.

The sovereign Pontiffs Pius VII, Leo XII, Pius VIII and Gregory XVI by *rescripts* of March 15, 1823, May 11, 1824, September 18, 1829, September 25, 1831, and November, 15, 1835, have accorded to those who engage in the work of propagating the faith throughout the Dioceses where it shall be established by the consent of the Ordinaries, both in France and other places included in the efforts, the following Indulgences applicable to souls in Purgatory.

1st, *Plenary indulgence* at the festivals of the Discovery of the Holy Cross and of the Holy Francis Xavier, and monthly on a day selected by the Associate, provided he has recited all the prayers appointed for each day in the month. In order to obtain this indulgence it is necessary that the Associate be truly penitent and have confessed, and, having received the holy communion, that he visit devoutly the church or oratory of the Institution, if there be one, otherwise his own parish church, and there offer fervent prayer to God for the prosperity of the church agreeably to the wishes of the sovereign Pontiff.

Sick or infirm Associates are excused from visiting the Parish churches provided they fulfil in all other respects as far as practicable, according to the advice of the Confessor, the other requisite conditions. In those places where the institution is not established the visit can be made in any church or public Oratory.

The indulgence attached to the two feasts of the Discovery of the Holy Cross and the Holy Francis Xavier, can at the choice of each Associate, be obtained by complying with the requisite conditions either at the feasts themselves, or on one of the eight days, or on the day which the Ordinary of each Diocese may have appointed for the celebration.

2d. *An indulgence for one hundred days*, for each time that an individual being at least contrite in heart, shall recite the prescribed prayers, give some alms in aid of missions, or shall perform any other work of piety and charity.

Sale of Popish Indulgences in Canada.—The Roman Catholic Bishop of Kingston has addressed a letter to some of the members of his church in this city, proposing the formation of an association, for every member of which who will pay down one dollar, towards the erection of a chapel, and observe certain ceremonies, he engages to "offer the holy sacrifice of the mass," and to "impart the benefit of a plenary indulgence, on each of the four principal festivals of the ecclesiastical year." This is the Popery of the 16th century, palpable and unmasked. What Protestant will commit the sin of sanctioning or assisting it?

Another precious auxiliary of Rome, which stands at the outset of the soul on its pilgrimage to Eternity to throw over the infancy of its existence the fatal web of superstition and moral death.

Association of the Holy Childhood, founded by M. Forbin Janson, Bishop of Nancy, (France) the same Romish Prelate who visited Canada two or three years since, to confirm the faith of his co-religionists, by erecting huge crosses in the public places, and to overthrow the Swiss Mission at Grande Ligne.

The object of the above named Association is to make salvation attainable at a reduced price. To gain indulgences, it is sufficient that the child repeat one *Ave Maria* per day. If the child be too young this prayer may be repeated for it. If the parents find this to be too hard, it will suffice if they apply to the same end the *Ave Maria* which they recite morning and evening for themselves; thus, as it were, killing two birds with one stone. The Bishop is right; for one of these practices is as effectual as the other. But, in all this, what becomes of the blessed word and gospel of Jesus Christ? Yea, what becomes of the poor deluded perishing souls of the victims of such spiritual trifling and corruption?

PAPAL SUPERSTITION.

The Bones of St. Augustin.—St. Augustin was a distinguished Christian father. He was born Nov. 13th A. D. 354 at Tagosta, a city of Numidia, in Africa, was educated at Madura, and Carthage. He was ordained bishop of Hippo, now Algiers of the Barbary States in Africa. Augustin was distinguished in his day, for his ultra predestinarian sentiments, and for his notion that baptism brings with it the forgiveness of sins. He was pious, learned, of ready wit, indefatigable in his labors, and a great controversialist. He stands high in the calendar of Catholic saints. The Catholic Bishop of Algiers professes, of late, to have found the tomb of Augustin, his episcopal predecessor, and the French government has furnished him with a national steamer, to remove one arm of the precious relics, from Pavia to Algiers. The poor Catholics for more than fifteen hundred years, have been wont to pay the most idolatrous homage to the relics of their canonized saints.—These bones are supposed to keep off evil spirits and to perform miraculous cures, and are esteemed of priceless value. We cannot but pity and deplore such superstitious folly. The "intoxicated" Bishop speaks as follows on the subject.

"Knowing positively that the body of St. Augustin, with a great number of his writings, had been buried at Pavia, I went there without being specially sent, and having no intention to make myself known. As soon as I had arrived, I went to the Cathedral, and began to look with the greatest attention for the tomb of the holy Bishop, of whom I am the happy successor. I found one with the date 612, and I thought that it was it, although the inscription was half erased. I cannot express the all-divine inspiration which took possession of me at that moment. Nothing yet had made me sure that I was contemplating that tomb, the object of my warmest desires, and still indescribable feelings animated my whole being. I wept for joy, I fell on my knees, and during two days and two nights, I could not detach myself from the tomb. I prayed constantly. The keepers of the church, astonished at my perseverance, reported it to their superiors, who then conversed with me, and told me that I was not mistaken.

"The authorities of the town, when I was known, were so kind as to offer me their services, but having no declared mission, I thanked them, and said I would not ask it. But I could not refuse their offer to open in my presence the coffin of St. Augustin. I cannot express all the sensations that overwhelmed me; I let myself fall on these precious remains, trying to savor their holiness. At last, when obliged to retire, I placed on the finger of the skeleton, which I suppose was carefully preserved, the Episcopal ring which I wear. When

I returned to Africa, I received a much finer one, which has been sent to me. I have no doubt, by the authorities of Pavia. A few days ago, I was informed that I could repair to Pavia, to take what I may wish of the saint's remains. I only mean to get an arm and a few little bones. His Holiness, our Father, the Pope, has designed to certify the gift and reality of the precious relics. I go intoxicated with love and hope." (To be continued.)

Scriptural Expositions.

No. II.

Isa. 19:22—"And the Lord shall smite Egypt: he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them."

This verse is a winding up of a prophecy concerning Egypt, which was fulfilled in the days of the supremacy of Babylon, when God warned the Jews of their captivity to Babylon. In order to frustrate the designs of God, the Jews went down into Egypt and built a temple, and removed their altar and worship into that kingdom. God then commanded his prophets to prophesy against Egypt, and threaten them with desolation for forty years from the Babylonians, as a punishment for enticing the children of Israel into their land, and to disobey God. See Jer. 42-46 chapters, especially 43:11, 46:13. Also Ezek. 29th and 30th chapters. For the history of the fulfilment, see Rollin, vol. 1, pp. 143-147. These prophets have used the same language concerning Egypt as is found in our text. See Isa. 31:1-3. The latter part of the verse at the head of this article is a prophecy of the gospel being sent to the Egyptians by the command of Christ: "Go ye into all the world, and preach the gospel to every creature." The same as Isa. 52:10; Luke 3:6.

Again, Isa. 19:23—"In that day shall there be an high-way out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians." "In that day," when the gospel shall be sent, Christ will be the high-way, as he himself explains. John 14:6. Compare 1-6 with Isa. 35:3-10; and his gospel will unite in one path his people, both Jews and Gentiles, who are all one in Christ. Gal. 3:27-29.

Isa. 19:24—"In that day shall Israel be the third with Egypt and with Assyria, even a blessing amidst the land." This verse plainly shows the union of Israel with the other nations; for, according to this prophecy the Jews will not be more than one third of God's people, compared with Egypt and Assyria.

25th v.—"Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." In this verse Isaiah shows plainly how they are made one, by being God's people, the work of his hands, and his inheritance. The Jew only one third. What there is in this passage to prove the return of the Jews as a nation to Jerusalem, I cannot conceive. And the man who would quote this passage for such proof, must have been strangely straitened for evidence.

The next text presented for consideration is Jer. 16:15, 16, "The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." If men would read the connection of these texts, they would see this people are the gospel Israel, 1st. Because the Gentiles are particularly mentioned as being gathered from the ends of the earth. (See v. 19.) 2d. For the Lord is to send fishers and hunters, and hunt them from every country where they are scattered. Our Sa-

vior told his disciples he would make them fishers of men; and he sent them into all the world to catch men in the gospel net, as Jeremiah says in the 16th verse. 3d. In the 14th verse the prophet says, "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands, whither he had driven them," &c. It is perfectly evident that the prophet, in this last bringing up, includes a different Israel from that which was brought out of Egypt; that was the natural seed of Jacob, the twelve tribes of Israel; but this last Israel will so far exceed the former, as to cause it not to be mentioned, or come into mind; alluding to the gathering of the real and true Israel of God in the resurrection of the just, such as Paul calls the seed of the promises. Rom. 9:6-8, "They are not all Israel which are of Israel: neither, because they are of the seed of Abraham are they all children: but, in Isaac shall thy seed be called, that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." This is the Israel which will be brought up to inherit the land for ever. Why will not our Judaizers believe Paul, "They which are the children of the flesh, these are not the children of God," and not persist in calling them "God's ancient covenant people?" "The Lord rebuke thee, Satan." Paul clearly shows that "the children of the promise are counted for the seed," or true Israel. Who are the children of the promise? Let Paul, instead of Satan, be the commentator. Rom. 9:24, "Even us whom he hath called, not of the Jews only, but also of the Gentiles." Paul then quotes from the prophets in support of his position (vs. 25, 26), "I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Then Paul further argues, vs. 30-33, "What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith: but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed." Is all this no evidence to you, my brethren, who they are that are to be brought up to enjoy the inheritance which was promised to Abraham and the fathers through faith? Then hear Christ on this point (Matt. 24:31), "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." If these had not been scattered into all the earth, how, I ask, could they be gathered from every part under heaven? See 2 Thes. 2:1, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him," &c. See Eph. 1:9, 10. You must be more unbelieving than the high priest was, who condemned Christ, if you can resist all the evidence we have shown you concerning the true Israel of God who are to inherit the land, or are the children of promise. John 11:51, 52, "And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Here, then, is the same gathering and the same seed, or children of promise. The argument of the prophet against the literal seed of Israel, and the reason why the Lord that liveth shall not show them favor, or

grace, as when he delivered them from the Egyptian bondage. See Jer. 16:10-13, "And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God? Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law; and ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me: therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favor." See Christ's own words, "How often would I have gathered you; but you would not, therefore your house is left desolate." If Christ could not have gathered them when he would, because of their unbelief, at what time will Jesus Christ have power to gather them in unbelief? And if he drives them into a land "where he will not show them any favor," how can he bring them back again without showing them favor? It is as evident, then, as the light, that those who continue in a state of unbelief will never be gathered back; and if they believe, then they, with the Gentiles, are grafted into the good olive tree, and will be redeemed with the whole Israel of God, or brought back, as the word redemption signifies, with the whole family or household of faith. The prophet, therefore, foreseeing the effects of the gospel, sees the redemption and deliverance of God's people into one fold, or kingdom, having David (which is Christ) for their King and Shepherd. Christ says, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." Let the reader compare this text, John 10:16, with Isa. 56:8, Ezek. 37:21, 22, Eph. 2:14, 1 Pet. 2:25. What can be more plain, than is manifest by these texts, that the next bringing in of Israel, and the only one in the future which is spoken of by the prophets, is the elect Israel of God out of all nations. If any man tries to get into the kingdom any other way only by the election of God through Christ, he is a thief and a robber. And whosoever teacheth any other way is a hireling. The first severe trial you come into, they will forsake you. John 10:12, 13—"He that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf cometh, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep." How true. WM. MILLER.

PORTLAND, (ME), BRO. L. OSLER, writes:—We are endeavoring here to hold fast the form of sound words, which we have heard. Nearly all the brethren who have been off from the body have returned. Our meetings generally are interesting. The congregation is rather on the increase. Good feelings are being restored. I have recently taken a tour to Woodstock, South Paris, and Poland. The cause in all these places is suffering for the want of faithful and competent laborers.

BUFFALO, (N. Y.), BRO. J. J. PORTER, writes:—Bro. Pearson has been with us, and his visit was in season, and profitable. He is now in Rochester, where he will probably do much good, as there are quite a number among the brethren there who have been led away from the truth. The Church in this place is firm and united. We had a little trial with Bro. D. M. Clark, and I think he has now left us for good, to the great joy of the brethren.

BRO. R. V. LYON, writes:—Dear Bro.:—I have had the opportunity of visiting the brethren in

Southbridge, Ashford, Union, and Willington, and to brake unto them the bread of life, and will say for your encouragement, that they are earnestly contending for that faith once delivered to the saints. There are a few waiting ones in Windham that I have been laboring with a portion of the time, and they are steadfast. Also a few in this place that are rooted and grounded. I heartily concur in the doings of the Albany Conference—and that my labors are to be identified with those who are giving the world and church warning of the grand crisis, that is fast approaching. I often feel in looking upon them, to adopt the language of the prophet Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Yours, believing that "Zion" will soon "be redeemed with judgment," and her converts with righteousness,
R. V. LYON.

Hampton, (Ct.), Dec. 16, 1845.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, JAN. 7, 1846.

The New Year.

Swift as the arrow cleaves the air, when parted from the well-strung bow with vigorous hand; or swift as thought, written with electric pen, courses along the telegraphic wire,—so swift is time. Time presses onward in its ceaseless course, pauses for none, but hastens to its goal. Days, months, and years follow each other in swift succession. That which a short time since was in the distant future, is now to-day; and the then present is in the past. Time's trophies mark its own desolating tread, as it has coursed onward, since first the morning stars together sang for joy over a new made world. And thus its path will still be marked till time shall be no more delayed.—Borne on its rapid pinions, another new-year greets us; we bid adieu to the past, as to a year which but yesterday was ushered in; and we may gaze on the present, as on one which to-morrow will be gone.

As we pass these great way-marks of time, it becomes us to pause a moment, that we may survey the past, and also that we may look forward to the future. It becomes us to examine our hearts, and see wherein we have come short of God's requirements, that in the future we may take more heed to our ways in his service.

The year that is past has been an eventful epoch to myriads of our race. Many strong hearts, that greeted its dawning with brilliant hopes for the future, have bit the dust in sorrow; and many a waiting, trusting child of Jesus has been called to put off this tabernacle until the resurrection morn. How many, the past year, have gone down to the grave, while we have been spared. The new-made hillocks in thousands of grave-yards are mementoes of death's doings. The little infant of a span long, the rosy-cheeked laughing child, the joyous youth, the strong man and maiden, and those with tottering steps, on whom the "almond tree" flourished, have alike bowed before the insatiable destroyer. Those whose hopes were as high, whose hearts were as warm, and whose pulses were as strong as ours, have been summoned hence,—not

—to that bourne,

From whence no traveller returns,

but to that bourne where Jesus went before, and rose again.

They all received the summons,—some pined away in sickness, and some met the grim messenger without a moment's warning. Forms of life and health that moved among us,—perhaps those that we took sweet counsel with, around whom the tendrils of our hearts entwined, or walked with to the house of God,—now

lie in the cold and silent tomb; their hearts no longer beat: their dust is mingled with its kindred dust, and their spirits are gone to the God who gave them.—Some are fallen asleep in Jesus, and will awake to life everlasting; and some have died without hope, to awake only to shame and everlasting contempt. But though death thus multiplies its victims, is it any the more satisfied? No; it is none the less insatiable. While the curse continues, it will continue to select its victims from the fairest, the most loved ones of earth. The solemn funeral train, the distant tolling bell, the pall, the bier, will continue to remind us that we are in a world of mortals. High hopes will continue to be dashed aside; and the testimony of the preacher, that all things are but "vanity of vanities," will be continually enforced upon us.

Why, then, do we live? for what end was man created? Look yonder! The Scriptures open a glorious door of hope. There we are permitted to look into the distant future, through the long vista of eternal ages. There we behold, rejoicing in eternal youth, blooming in eternal beauty, the loved ones that we saw embraced in the chilly arms of death. We behold them in newness of life, having cast aside the habiliments of the grave, broken from the cerements of the tomb for evermore. We see the long lines of ransomed ones, from every nation, kindred, tongue, and people, from every age and clime, uniting their voices, singing the song of Moses and of the Lamb. We see the general assembly, the church of the first-born, whose names are written in heaven, comprising patriarchs and prophets, martyrs and saints of God, over whom death gained a victory, for ever rescued from the tyrant's grasp, and equal to the angels. We behold them in green pastures, beside still waters, in a world of light and love and beauty, where the destroyer can never enter. We see in the future, the kingdom and dominion, and the greatness of the kingdom under the whole heaven, theirs in possession, to be inherited for ever; even for ever and ever. We behold every knee bowing to Him who redeemed them by his own most precious blood;—they His people, and He their God, dwelling with them, and wiping away all tears from every eye. There the shapely box and spiral fir will adorn. No chilling winds or poisonous breath will infect the air. Nothing in all the holy mount will hurt or destroy. The bear with the lamb will feed; the lion, with the ox. The wilderness and solitary place will be made glad for them; and streams will break forth in the desert: the wilderness will be like Eden, and the desert like the garden of the Lord.—They will then extend on the right hand and on the left, forgetting the shame of their youth, and remembering the reproach of their widowhood no more. The place of their tents will be enlarged, where they may spread forth their curtains, lengthen their cords, and strengthen their stakes. God will there remember them with everlasting kindness, and the covenant of his peace shall not depart from them. He will lay their stones with fair colors, and their foundations with sapphires. Their windows will be of agates, their gates of carbuncles, and all their borders of precious stones. The Lord will lead them forth in peace; and they will go out with joy. The mountains and hills will break before them into singing; and all the trees of the field shall clap their hands. Violence there will no more be heard; nor wasting and destruction within their borders. Their very walls will be salvation, and their gates praise. Their sun shall no more go down, nor their moon withdraw itself; for the Lord will be their everlasting light, and the days of their mourning ended. They will be the branch of the Lord's own planting, the work of his hands, that he may be glorified. They will be called the holy people, the redeemed of the Lord, a city sought out and not forsaken. Their officers will be peace, their exactors righteousness, and the mountain of the Lord's house will be established on the top of the mountains.

They will all be beautiful and glorious, excellent in comely, and it shall be said of them, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Wisdom and knowledge will be the stability of their times; salvation and the fear of the Lord, their treasure. They shall dwell on high: the place of their defence shall be the munitions of rocks. Their bread will never fail them, and their waters will be ever sure. Their eyes will see the King in his beauty, and that not afar off. The glorious Lord will be to them a place of broad rivers and streams; and their eyes will behold Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. The inhabitant therein shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity. The eyes of the blind will then be opened: the ears of the deaf will hear: the lame man shall leap as an hart, and the tongue of the dumb shall sing. As the ransomed of the Lord return to Zion, it will be with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. They will renew their strength, and mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint. The Lord will have blotted out as a thick cloud the transgressions of his people: having refined them as silver, and chosen them in the furnace of affliction. He has graven them on the palms of his hands, and their walls are continually before him. And from the rising of the sun, even to the going down of the same, His name shall be great among them.

Such is a meagre outline of the glorious future, in view of which we may well exclaim,

"Sing, O ye heavens; for the Lord hath done it:
Shout, ye lower parts of the earth:
Break forth into singing, ye mountains, O forest,
and every tree therein:
For the Lord hath redeemed Jacob, and glorified
himself in Israel."

Who would not wish to unite in the anthem?—

"O Zion, that bringest good tidings, get thee up into
the high mountain;
O Jerusalem, that bringest good tidings, lift up thy
voice with strength;
Lift it up, be not afraid; say unto the cities of Judah,
Behold your God!
Behold, the Lord God will come with strong hand, and
his arm shall rule for him;
Behold, his reward is with him, and his work before
him.
He shall feed his flock like a shepherd:
He shall gather the lambs with his arm, and carry
them in his bosom,
And shall gently lead those that are with young."

With such a glorious future, and hastening to it on time's swiftest pinions, well may we hail each coming year, as bringing us nearer the goal. Yes, we may exclaim—

"Fly swifter round, ye wheels of time,
And bring the welcome day."

As we enter on the duties and cares of another year, we may indulge the hope, that it is the last that will be desecrated by sin and death; and that before another new year's morn, we may participate in the glories of that inheritance reserved in heaven, ready to be revealed in the last time. But should we in this be disappointed, we will still keep our eye on the mark of the prize of our high calling, and press forward in the race until we gain the crown. For we know in whom we have believed, that his coming is at the door, and that he will hasten it in his own good time.

While thus we wait, we must still expect to suffer contumely and reproach; even those who are near and dear to us may be ashamed of us for our faith. But thus saith the Lord to the people that know righteousness, in whose heart is his law:—

"Fear ye not the reproach of men,
Neither be ye afraid of their revilings."

Let us continue to look to the Creator of the heav-

ens and earth, strive to live obedient to his will, and to walk in the counsel of his word; and when he shall make up his jewels, we shall find our loss has been our abundant gain. May God enable us so to improve the year on which we have entered, that the records of eternity may prove it to have been indeed a happy new year to our souls,—so that when the “YEAR OF THE REDEEMED” shall come, we may be among the ransomed ones.

War with England.

In the midst of all the speculations on this subject, we have not ventured an opinion on it. At first, we could not see how war could be avoided. But when we read the arguments advanced by Mr. Buchanan, the Secretary of State for the United States, and Mr. Packenham, the British minister, presenting the claims of the two governments, we came to the conclusion, that England would never go to war with us in the face of such arguments, unless we made the first move. For the argument of the priority of discovery and settlement on our part is full and conclusive, up to the 49th parallel at least, which parallel was offered as the boundary to the British government. The Washington correspondent of the N. Y. “Commercial,” under date of Dec. 27th, furnishes the following important intelligence:—

It gives me great satisfaction to inform you that measures are in progress here which will certainly lead to a happy termination of all difficulties with Great Britain as to the Oregon question.

Mr. Calhoun, seeking peace in the spirit of peace, has interposed his offices, with success, between the British minister and Mr. Buchanan. The negotiation is not resumed, but what amounts to the same thing, measures are taken for its renewal, at a future time, after hearing farther from the British government.

The prospect is, that the British government will renew the negotiation on the basis of the 49th parallel of latitude.

Through Mr. Calhoun's address, conferences were held yesterday and to-day between the leading Whig and the leading Democratic members of both Houses on the subject, at which the following conclusions were reached, viz.:—

1. That there should be no war until compromise and arbitration were exhausted.
2. That no rash measures should pass Congress.
3. That Mr. Douglass' joint resolutions, assigned for Tuesday, Jan. 6th, should be postponed.

I may add, that Mr. Webster's information is, that the British government will accept the offer of compromise made by Mr. Polk.

Mr. Bates, the American banker in London, has expressed that opinion.

Blasphemous.

Just as our paper was going to press, we received a blasphemous sheet called the “True Day Star,” which is filled with adulation of S. S. Snow—applying to him Scriptures which the word of God applies to the Savior, to Elijah and the other prophets! One article, signed by his followers—thirty in number—declares their belief that he is the Elijah that was to come. And speaking of S. S. Snow, they say:—

“We praise the Lord who has raised this prophet from the midst of us, of our brethren, to be our leader and shepherd; and we mean, by the grace of God, to hear him in all things whatsoever he shall say unto us. We also exhort our brethren scattered abroad, to seek the law at his mouth, that thus they may be sanctified through the truth.”

Those who adhere to him went out from and denounced the Adventists nearly a year since, and this is what we feared from their subsequent course.—Those men who take advantage of Mr. Snow's constitutional weakness, by making him believe, as this paper asserts, that the prophecies which refer to “Eliakim, Cyrus, Joshua, Levi, and Elijah,” &c., apply to him, are very culpable. Mr. Snow, we believe, used to make very good boots; and we think the souls of men would be more benefitted if he would forsake this self-adulation and man worship, and resume the lap-stone and last.

HEATHEN SUBSCRIBERS.—A Sandwich Island paper says, that for a whole year it had but one delinquent subscriber! Will some of our subscribers just compare their remissness in this respect, with the promptness of the heathen!—*Investigator*.

What does the “Investigator” mean by *heathen* subscribers! Doubtless these Sandwich Islanders are converts to Christianity. At any rate, the example is a good one.

Review of John Borland's Sermon.

“Nebuchadnezzar's Dream: a Sermon, preached at the Quarterly Meeting of the Wesleyan Methodist Church, Melbourne [C. E.], published at the request of the official members. By John Borland, Wesleyan Methodist. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”—Jer. 6: 16.

(Concluded.)

2. I believe the kingdom of the stone to represent the gospel, because of the time it was set up. The time in which it is said the kingdom of the God of heaven should be set up, is found in the 44th verse of the 2d chapter, after that the prophet has, with considerable minuteness, described the fourth kingdom, he then goes back to his subject, viz., the consecutive order of the kingdoms which should succeed each other in the world, and says, “and in the days of these kings shall the God of heaven set up a kingdom, which shall not be destroyed.” Now it is a fact of history which none will question, that the gospel was introduced, as well as that our Savior was born, during the period of the fourth kingdom. “And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed,” &c. This scripture, with its context, shows that Cesar Augustus was the Roman emperor when our Lord was born.

The time it is set up! It is not set up until the others are to be taken away. But it is in the days of “these kings”—the toes of the image—that the God of heaven is to set up a kingdom—not in the days of one of them. The consideration of the time is, therefore, an argument against himself.

3. That the kingdom of the stone represents the gospel will appear by observing, in connection with its spiritual origin and rise, and the time it was set up, the terms by which it is designated. “Jesus answered, my kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence.” It may be proper to remark here that our Saviour professes himself to be a king; not that he would ultimately become one, which would have been the case if his kingdom was yet in reversion, and not to be possessed until after the expiration of at least 1843 years. “Pilate” who evidently understood his reference to his kingdom to be in the present tense, “therefore said unto him, art thou a King then?” Jesus answered, thou sayest that *I am a King*, and instead of leading thee to suppose that this thy influence, from my previous remarks concerning my kingdom, to be erroneous; I confirm it by assuring thee, “to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” In proof that Pilate had not misunderstood our Lord, he immediately went out, and addressed the Jews concerning Christ, in these words, “will ye therefore that I release unto you the King of the Jews?” the soldiers catch the idea, and in mockery of, to them, so absurd a pretension they plait “a crown of thorns, and put it on his head, and they put on him a purple robe, and say Hail, King of the Jews!” That Pilate and the soldiers misapprehended the spiritual nature of our Lord's kingly office, is evident; yet that takes away nothing from that claim, much less from the fact that he stated that claim. Let these particulars be weighed, and then we shall apprehend the bearing of the following texts upon the subject before us—“But if I cast out devils by the spirit of God, then the kingdom of God is come unto you.” Matt. 12:28. “And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation,” (or with outward show), “neither shall they say, lo here! or lo there! for, behold, the kingdom of God, is within you.” Luke 17: 20, 21.—“For the kingdom of God,” that religion you profess, and which profession it becomes you to sustain, “is not meat and drink,” for which you zealously contend, “but righteousness, and peace, and joy in the Holy Ghost;”

“For he that in these things,” i. e. righteousness, peace and joy in the Holy Ghost, “serveth Christ is acceptable to God, and approved of men.” Rom. 14: 17, 18. “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.”—Col. 1: 12, 13. These scriptures show that Christ is, not that he will be, a king; and again, that he has set up a kingdom, sometimes called, “the kingdom of heaven,” &c. And that while it is proper to regard it as “his Mediatorial kingdom of Grace, &c., yet its proper and scriptural designation are, “the kingdom of God, the kingdom of heaven,” &c.

If his kingdom is not in this world, or age, but in the future, how can a dispensation, confined to the present world, or age, be that kingdom?

No one denies that our Savior was and is a king. But he has not yet taken to himself his great power to reign under the whole heaven. That is still in reserve. Christ has purchased the kingdom with his own blood; it is therefore his, so that he is its king. But it does not follow that he has yet taken the kingdom. Again we read:—

4. That the kingdom of the stone means the gospel, will be still more apparent, by considering that both are aggressive in their character, and progressive in their influence.

The stone is introduced, and it at once smites the image.—(Note.—It is worthy of remark that it is the stone, and not the judgment of the Ancient of days, smites and destroys the image. Those who contend that Christ, and not his gospel, is the stone, wish it to be believed that he will destroy the image when he comes to Judgment—but 1st. the Father, or the Ancient of days, is the judge here, and not the Son,—and 2d. the Son does not come forward until after the judgment spoken of by Daniel—see 13th verse—which proves, 1st. that it is not Christ in judgment, that destroys the image, but Christ in his gospel; and 2nd. that Daniel's judgment is not the last and general one, but a special and antecedent one.) Thus the Gospel is introduced and it makes an immediate attack upon idolatry, and barbarism, and every thing, however great and terrible, that exalts itself against God;—it makes no compromise—it offers no terms, save those which imply a complete surrender of every principle and practice that is contrary to God's glory, and to man's real interests. The smiting began with the first introduction of the gospel, and it has continued to the present day. Never was there a time, since the days of the apostles, when more vigorous and better directed blows were given, than now. Never was there a time when the gospel kingdom had more agencies, than the present; and what is more delightful to behold, the spirit of activity, untiring zeal and noble generosity, which has manifested itself with increasing lustre in various portions of the church of Christ; while growing successes in the east, the west, the north and south, yet invite the militant embodied hosts of the church onwards.

Look we at some of the tokens of gospel influence and power; which, together with remarkable co-operations of divine providence, are given to us.

The Missionary operations and successes of the church among the heathen and idolatrous inhabitants of the dark places of the earth, which are full of the habitations of cruelty, are worthy of notice, and of halloed thanksgiving to God. Turn unto the east where a heathenism of peculiar refinement and obstinacy exists; to the west, where idolatrous practices, as revolting and cruel as the great hater of our race could wish;—or to the islands of the seas,—many of which have been long inhabited by cannibals of the fiercest spirit,—and what do we discover? thousands redeemed from their degradation and raised to the character and hope of the child of God. See the providence that has given so vast a portion of the globe, inhabited by heathen, to the nation best fitted and disposed to minister to their spiritual wants; and are we not impressed with the idea of design? Mark the spirit by which the pious of that nation have entered into the great and merciful designs of that Providence; and as well, the success, great and growing, which has attended these efforts; and be convinced that the gospel, as adumbrated by the stone, is designed to smite the image—and fill the land with peace and joy.

The difference, an improvement in the spirit and practice in the great and leading nations of the world, is very observable. How much less sanguinary are their laws! How strong the tendency in the various institutions of each, to recognize the rights of subject as a man, and particularly, his accountability to God

as an agent! How observable is the abatement in the spirit of warfare and reckless ambition! And what mind that does not rejoice at the strong spirit of reprobation, so extensively manifested, against the hitherto almost legalized form of murder, called duelling? And to what, I ask, are these great and moral transformations to be attributed, if not to the influence of the gospel of our blessed Lord? And while we have such an apparatus of means as is seen in our Bible Societies, our Missionary Societies, &c. &c., and such a continuous augmentation of spirit, Divine and human, to work it—we may exult in the anticipation, that ere long, the image, great and terrible, will become like the chaff of the summer threshing floors, which the wind shall carry away.

A terrible smiting that which commenced in the days of the Caesars! No such gradual process is anywhere asserted in the Scriptures, while all the symbolical representations of this transfer of power are denoted by "the dashing to pieces of the image by the smiting of a stone cut from the mountain without hands," the "grinding of it to dust, so that it is blown away by the wind and no place found for it," "the slaying of the beast, and the giving of its body to the burning flame," "the breaking of the exceeding great horn without hand," "the coming to an end with none," "the binding of Satan and the casting of him," "the bottomless pit," &c., none of which would be selected as figures symbolical of a long continued and gradual process, extending through eighteen centuries.

But what is there in the past history of the church that accords with the supposition that it has continued to smite and "pulverize" the Roman empire? Facts show that the church, instead of being the smiter, has been trodden under the foot of the Gentiles, has been driven into the wilderness, and has itself been smitten. It can hardly be said to have gently rubbed the image, much less to have smitten it; and if its first collision, with all the momentum it had acquired in its descent from the mountain, produced no perceptible effect upon the image, how long must it afterwards continue to rub against it to grind it to powder!

The text is plain: the image was to be smitten on the feet, and with a velocity that will shiver it to atoms: in the days of the ten kingdoms, the kingdom of heaven is to be set up by the advent of its King, and the resurrection of the dead—the complete number of God's elect, a number sufficient to replenish the earth: then all these kingdoms will be destroyed, and it will stand for ever. Thus the stone becomes—(does not grow to)—a great mountain, and fills the whole earth. Again we read:—

5. We believe the stone to represent the gospel kingdom as it exhibits its complete triumph and prevalence, ultimately. "And the stone that smote the image became a great mountain and filled the whole earth."

Already have the triumphs of the gospel over idolatry, barbarism and cruelty been most signal; in which we have an assurance that it is equal to our world wants, and all our God can design to communicate. The purposes of God in this respect, are given by the prophets in glowing language. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea," "the glory of the Lord shall be revealed, and all flesh shall see it together"—what glory? ask Moses, and he will tell you it is the glory manifested in the salvation of man. He once prayed, "I beseech thee, show me thy glory, and he" (the Lord) "said, I will make my goodness pass before thee, and I will proclaim the name of the Lord before thee, and the Lord passed by before him, and proclaimed the name of the Lord God, merciful and gracious," &c., "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Obstacles, great and complicated, exist to prevent

the consummation of such grace; yet, these are to be met and to be removed. In reference to one of the principal obstacles, the 7th Chapter of Daniel's prophecies is full and particular. This chapter contains the account of a vision which Daniel himself had, many of its leading particulars are similar to Nebuchadnezzar's dream; but others are supplementary to it. The rise and characters of the three kingdoms preceding the Roman, are given in impressive language, of the fourth he is more minute and descriptive, "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly: and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns." These ten horns mark a period in the decline of the fourth kingdom, when it had become partially divided into ten states, viz: The Roman Senate—the Greeks in Ravenna—the Lombards, in Lombardy—the Huns in Hungary—the Alemans in Germany—the Franks, in France—the Burgundians, in Burgundy—the Saracens, in Africa—the Goths, in parts of Spain—and the Saxons in Britain. "I considered the horns," says Daniel, "and, behold, there came up among them another little horn before whom there were three of the first horns plucked up by the roots; and, behold, in this horn there were eyes of a man, and a mouth speaking great things." That Popery is meant by the little horn is admitted, as it would be futile in any to deny: and how exactly is it represented.

"I beheld, and the same horn made war with the saints, and prevailed against them," "And shall wear out the saints of the most high." This, a mysterious providence permitted—and an apostate cruel Church effected—by "wars, crusades, massacres, inquisitions, and persecutions of all kinds. Witness the exterminating crusades against the Waldenses and Albigenses. Witness John Huss and Jerome of Prague. Witness the Smithfield fires in England. Witness God and man against this bloody, persecuting, ruthless and impure Church!" So wrote Dr. Clarke twenty years ago—other witnesses have risen up since, to bear similar testimony—such as the doings in Madeira against the Protestant Missionary there; and also against the poor inhabitants who have been led to embrace and profess the faith of Christ. Tahiti, New Zealand, and the Hudson Bay Territory, can also bear testimony to the existence of a spirit, similar, and expressed as far as overruling circumstances will admit.

Popery cannot now, as formerly, persecute by fire and faggot, yet it can oppose the progress of the gospel; and, hence, it has set itself to do so. Well organized plans, and vast resources are brought to bear on this subject; and although an all-wise and inscrutable providence permits it; yet, its days are numbered, when, as one of the greatest obstacles to Millennium glory, it shall be swept out of the way, and doomed forever; for, says Daniel, "I beheld till the thrones were cast down," or as it might be rendered, till thrones were set or placed, "and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire; a fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books opened. I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Thus we perceive that God will yet judge popery; that great Anti-Christian system that has so long withstood the gracious designs of God and His people. It is worthy of remark that the judgment described by Daniel in this chapter is in special reference to this "little horn"—while nothing at all is said of men generally; and that, in connection with this judgment, is seen the kingdom given to the Ancient of days for that purpose. A fulfilment of the promise, "Ask of me, and I will give thee the heathen for thine inheritance; and the uttermost part of the earth for thy possession." Then will the Savior have dominion under the whole heaven; and then shall "all people, nations and languages, serve him." Now we see the stone becoming a great Mountain and filling the whole earth; or, in other words, the Gospel, which originated neither in human wisdom, nor power; and as soon as originated, immediately attacking the complicated systems of idolatry, barbarism, ambition and vice of every grade; until, at length, it triumphs over every foe; effecting the subjugation of all nations, people and tongues, to Him whose sceptre is a right sceptre, and whose dominion is from the river unto the ends of the earth.

Nor shall this kingdom be destroyed, nor his domin-

ion pass away. Its subjects shall be protected, its principles upheld, and its privileges secured, until the time spoken of by St. Paul when describing the general resurrection, and the order in which the dead shall be raised, he observes, "then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, for he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed, is death—for he hath put all things under his feet. But when he saith, all things are put under him; it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all."

This state of things does not much resemble a time when the church is smiting the image, as contended for in a previous argument. This horn is to war against the saints. How long? Why did our author omit the following clause? Did he suppose, that by garbling the word of God, as he has the language of Mr. Miller, that he could mislead on that score? He is to make war until the Ancient of days shall come, and judgment is given to the saints of the Most High, and the time comes that the saints possess the kingdom. Besides, Paul assures us that that power is to be destroyed by the brightness of Christ's coming. And when the heathen are to be given to Christ for an inheritance, they are to be broken with a rod of iron, and dashed in pieces, as the succeeding clause testifies. A theory like this of our author, which can only be sustained by disjointed passages, must rest on a sandy foundation.

But this kingdom is to continue for ever, and not be relinquished as our author contends. The following Scriptures settle this point:—

2 Sam. 7:16, "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." This, though originally spoken to David, is obviously to be fulfilled in Christ, as we learn from Luke 1:32, 33, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Isa. 9:6, 7, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever."

Dan. 2:44, "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever."

Dan. 7:14, "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Heb. 1:8, "To the Son he saith, Thy throne, O God, is for ever and ever."

Rev. 1:5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen." The invocation of perpetual dominion undoubtedly implies the promise of it.

Rev. 11:15, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever."

Rev. 5:13, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." This passage receives a great accession of weight in its present relation when viewed in connexion with the closing chapters of the book, where we learn that after the judgment by him who sat upon the great white throne,—when death and hell had delivered up the dead that were in them, and they were judged every man according to their works, and death and hell, and whoever was not found written in the book of life, were cast into the lake of fire,—after the formation of a new heavens and new earth, and the descent of the New Jerusalem,—after all this, we find the "throne of the Lamb" still subsisting, and the river of the

water of life proceeding out from under it. But we have already seen that this must inevitably be long subsequent to the time of the delivering up of the kingdom of which Paul speaks.

Heb. 7:21, "The Lord sware and will not repent Thou art a priest for ever—after the order of Melchisedec." But Christ's kingship undoubtedly runs parallel with his priesthood. The perpetuity of the one supposes that of the other. He is to "sit a priest upon his throne;" i. e. combining the sacerdotal and regal dignity, and that for ever.

Heb. 1:2, "Whom he hath appointed heir of all things." The evidence from this is inferential, but still conclusive. Heirship denotes perpetuity. An estate received by inheritance does not revert back to the original possessor. Christ has received by inheritance, as the Father's eldest and only Son, "the first-born of every creature," "the excellency of dignity and the excellency of power," and of this inherited pre-eminence he can never be conceived as voluntarily divesting himself, much less as being deprived of it against his will. Wherefore, as heir of the kingdom, he holds his prerogative in everlasting fee.—*Anas*. pp. 370-372.

Our author thus closes his discourse:—

GENERAL RECAPITULATION.—God, for purposes affecting his own glory, and as well, the instruction and edification of man, gives to Nebuchadnezzar a dream, which dream, and the circumstances under which its interpretation is supplied, is eminently conducive to God's great design. By it we learn—

1st. That the Babylonian monarchy, or kingdom, which had then lasted about 1630 years was to be subverted, which was actually the case, in about sixty-five years afterwards, by the Medo-Persian army under Cyrus.

2d. That the Medo-Persian kingdom was to be succeeded by a third, which took place in about 204 years after it had overthrown the Babylonian. This was done by the Macedonian, or Grecian kingdom, under Alexander the Great.

3d. That the third kingdom, or the Grecian, was to be followed by another, which would destroy it. This was done by the Roman kingdom, which was different from the preceding, and of great strength. And—

4th. That in the days of these kings, or while the Roman or fourth kingdom existed, the God of heaven would set up his Gospel kingdom—spiritual, yet mighty through God to the pulling down the strong holds of sin. Its earliest stages would be marked by its aggressive character. That its progress would be resisted by Popery, which would be, mysteriously, permitted to wear out, and to harass the saints of the Most High, or in other words, the subjects of the gospel kingdom, until the period predicted, when the Ancient of days would sit in judgment upon this great Antichristian system and destroy it,—then would the gospel gloriously extend until all nations, languages and people would become subjects to the kingdom and government of the Son of man, the Lord Jesus Christ—and when the glory of God should be revealed and all flesh see it together. Amen and amen.

We have thus presented the whole of our author's discourse. If any enquire why we have devoted so much space to so weak a discourse, we reply that it is the best we have lately seen. He has said about all that can be said. And we have given our readers all the benefit of it.

This Precious Hope.

Said Jesus to his sorrowing disciples, "I will come again, and receive you unto myself, that where I am, there ye may be also." Sweet words of comfort—of consolation! On this promise, rests the hope. I love to cherish the hope of seeing Jesus as he is. This is indeed a blessed hope, and not for all that this world calls good and great, would I relinquish this hope, to me so dear. Not only is it a blessed hope, but it is likewise a purifying hope. "He that hath this hope will purify himself, even as Jesus is pure." As the thirsty hart panteth for the cooling water-brook, so will they who possess this hope pant for inward purity—the full and deep impress of Christ's image upon the heart. Would we see God, we must be holy—pure in heart.—"Be ye holy," is the divine requirement. Not only has God commanded us to be holy, but he has also made ample provision for our becoming so.—Jesus is offered to us in the Gospel, as an all-sufficient Savior.—He saves to the uttermost.—His blood cleanseth from all sin. By becoming a whole sacrifice to God, and perpetuating the offering thus

made, we experience the virtue of the all-cleansing blood every moment, enabling us to look up with confidence, and say, "Abba Father." My brother, my sister, have you the hope that purifies? If so, you may well rejoice, knowing that when Christ, who is our life, shall appear, you will be like him; for you will see him as he is. Not only is the hope upon which we have been enabled by faith to lay hold, a blessed and a purifying hope; but is also both sure, and steadfast; for it entereth into that within the veil. O praise the Lord for the hope—the blessed hope, which he hath by his grace given unto us. My brethren and sisters, be of good cheer, run with patience the race set before you; for you strive not for a corruptible crown, but an incorruptible—yea an unfading crown of glory, to be given when the Chief Shepherd appeareth. Be strong, O be strong—gird on the armor more closely—know no yield in this glorious cause—endure unto the end, and thou wilt receive the reward of the inheritance—be partakers of Christ's glory—sit down with him on his throne, and forever enjoy that rest, which is glorious. **MARY DECKER.**

LETTER FROM BRO. J. LENFEST.

Dear Brethren and Sisters:—In view of the divided and distracted state of Zion, and the many and conflicting views abroad among the brethren, I feel a desire to walk softly before God, and see to it that I am not a stumbling-block in the way of any of his dear children; for our Savior has said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Matt. 18:6. I cannot come out and make a wholesale confession, as some perhaps might desire; but while I feel desirous of removing every stumbling-block out of the way, and a willingness to give up every error, and every view that has a tendency to grieve my brethren and sisters in Christ, I wish to be careful lest I give up something that my Heavenly Father would have me hold on to, and thereby grieve the Holy Spirit; for his hand has been strictly manifest in the work through which we have past, and although I do not fully understand it all, I prefer to take the child's position, viz., "What I cannot unravel, learn to trust," believing that our Heavenly Father will yet show light upon the past, and we shall find that it was good for us to walk out upon that truth just as we did.

But while I leave the past work thus in the hand of God, I can freely, and with a clear conscience say this much, that I do not feel authorized any longer to advocate the view that I have held—and honestly held for some months past, viz., that the Bridegroom has come, and the door (as some understand it) is shut. And I think perhaps I have spent too much time in advocating this view of the subject, (to the great grief of some,) when I should have held up the great fundamental truths of the Advent doctrine, and so far as this has been the case I hope to be forgiven of God and my brethren.—There are, it seems to me, Scriptures in great abundance which plainly teach the speedy coming of our King, and the setting up of his glorious kingdom, and those truths are so plain that the wayfaring man though a fool need not err therein. To the promulgation of those truths then by the grace of God I mean to devote myself. For the future my theory shall be "Jesus Christ and the resurrection," and I feel well assured that those who get this well rooted in their hearts will love to hear about the speedy consummation of the glorious hope.

Again, I am determined by the grace of God, from henceforth to know no test of Christian character but the Bible tests. Therefore those that have the Spirit of Christ and love his appearing are my brethren and my sisters, let their views be what they may.—"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be

burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Cor. 3:13-15. Oh how much easier it is to get into the kingdom in God's way than man's. Oh my brethren, let us "endeavor to keep the unity of the Spirit in the bonds of peace," and by and by we shall come together in the "unity of the faith." I do most firmly believe that all that have the Spirit of Christ will yet be brought into the kingdom of God, and my prayer is, "Thy kingdom come: thy will be done in earth as it is in heaven."

Again, I am determined to know no sect or party as such, but to "do good unto all men, and especially to the household of faith." I henceforth mean, by the grace of God to stand for the truth, in the love of it. I go for the setting up of the fifth and everlasting kingdom of God, having nothing to do with the powers that be, except to be in subjection to wholesome laws. I mean to gird on the whole heavenly armor, and fight the good fight of faith, and not only strive to be ready myself, but help others to be ready also, according to the ability which God giveth. And my prayer is that God will direct our hearts into a patient waiting for Jesus and give us the full preparation of heart that we need to meet him in peace when he shall come.

Your in the blessed hope,

J. LENFEST.

Obituary.

Bro. Hiram Munger, of Chicopee Falls, Mass., writes that he has been called to mourn the death of a son, nine and a half years of age, who died on the 23d ult., from the bite of a dog. Bro. M. says:—"This event has produced strange feelings to us, as we have never before mourned the loss of a near relative. My father and mother have eleven children, and upwards of twenty grand-children, and never before followed to the grave a child or grand-child. My wife's parents have been blessed in a similar way, they having eight children, and twenty-one grand-children. Truly the Lord has been good to us all the days of our life. Bro. Randolph Ladd preached a funeral discourse from the text—'If a man die shall he live again?' The sermon appeared to make a deep impression on all who heard it, as Bro. Ladd threw great light on the doctrine of the resurrection. My little boy died after four days of suffering, but we can say with Job, 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'"

Bro. J. W. Bonham, of New York, writes us that he was, on the 17th ult., bereaved of his companion by death. She was a native of England, and sailed with him to this country in 1842, shortly after which they heard and embraced the views of Mr. Miller. She was confined to her bed thirteen days, during which her sufferings were intense. She died triumphantly in the hope of the resurrection. This takes away the bitterness of the affliction.

Died in Cambridge, Vt., on the 14th of Nov. last, Bro. Alonzo Wetherbee, in the 38th year of his age. He had been feeble in health about two years from consumption. Death to him had lost its terrors; he was not only willing, but longed to depart. His death was triumphant and glorious, and strong in the faith that he should soon awake in the likeness of his Savior. He has left a wife and one little daughter to mourn his loss. He was highly esteemed by all who knew him. It may be said that he has not left an enemy behind him. The text preached from at his funeral, which was his own selection, was Tit. 2:11-13.

D. H. WATKINS.

Cambridge, (Vt.), Dec. 25, 1845.

Toleration.

When Abraham sat in his tent-door according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was an hundred years of age; he received him kindly, washing his feet, provided supper, and causing him to sit down; but observing that the old man ate and prayed not, nor begged for a blessing on his meat, asked him why he did not worship God in heaven! The old man told him that he worshipped the fire only, and acknowledged no other God; at which answer Abraham grew so zealously angry that he thrust the old man out of his tent, and exposed him to all the night and an unguarded condition. When the old man was gone, God called Abraham, and asked him where the stranger

was. He replied, I thrust him away because he did not worship thee. God answered him, I have suffered him these hundred years, although he dishonored me, and couldst thou not endure him one night when he gave thee no trouble? Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction; "Go thou and do likewise," and thy charity will be rewarded by the God of Abraham.

[The above story closes Bishop Jeremy Taylor's Treatise of The "Liberty of Prophesying;" he says he found it "in the Jews' books;" and we are told by the Rev. T. S. Hughes, D. D., in his biographical Memoir of the bishop, "it has been traced by Mr. Oxlee, the learned friend of Bishop Heber, to the Bostan of the Persian poet Saadi. Taylor took it from the Epistle Dedicatory, prefixed to the translation of the Jewish work by Gentius, in 1651, who quotes it as from Saadi."]

The Movement in Italy.

From the following document, it would seem that the people of Italy are beginning to think for themselves. Indeed we should not be surprised if the old Pope should see trouble yet before he dies. The people of the Roman States have only to get their eyes fairly open, and the despotism of the Papacy is at an end.

The following is a translation of the conclusion of a document lately printed in Italy, and secretly circulated, entitled

MANIFESTO OF THE PEOPLE OF THE ROMAN STATES, TO THE PRINCES AND PEOPLE OF EUROPE.

We venerate the ecclesiastical hierarchy and the whole clergy. We entertain the hope that it will recognize the noble essence of civilization embraced in Catholicism. Therefore in order that our views may not be misinterpreted by Italy and Europe, we proclaim aloud our respect for the sovereignty of the pontiff as the chief of the Universal Church, without restriction or condition. As respects the obedience due to him as a temporal sovereign, behold the principles which we propose to him for a basis and the demands which we make.

That he shall accord an amnesty to all political offenders accused since 1821;

That he shall accord a civil and criminal code, modelled on those of other parts of Europe, establishing the publicity of debates, trial by jury, and abolishment of confiscation, and of the punishment of death for the crime of treason;

That the inquisition and other ecclesiastical tribunals shall be divested of all jurisdiction over the laity;

The political trials shall be conducted before the ordinary tribunals, with the ordinary forms;

That municipal councils shall be freely chosen by the people, and their choice approved by the sovereign; that these councils shall nominate provincial councils, and that the supreme councils of State be named by the sovereign from lists presented by the provincial councils;

That the supreme council of State, sitting at Rome, shall have the control of the finances and the public debt, that it shall have a determining voice in reference to the receipts and expenses of the State, be consulted in reference to all matters of public interest;

That all employments and dignities, civil and military, be conferred on the laity;

That the public instruction shall cease to be subjected to bishops and clergy, religious education being reserved exclusively to them;

That the censorship of the press be restricted to the prevention of injury to the divinity; the Catholic religion, to the sovereign, and to the domestic life of the citizen;

That foreign troops be disbanded;

That there be instituted an Urban guard, charged with the maintenance of public order and of the observance of the laws;

Finally, that the government enters upon the path of the social ameliorations demanded by the spirit of the age, and practised by the other governments of Europe.—*Journal of Commerce.*

Mr. King in Greece.

It will be recollected that we alluded a short time since to this gentleman. The following from the "Missionary Herald," of January, 1848, contains all the additional information we have received:—

Greece.—Mr. King says, September 26, "The excommunication has not been fully put in execution; and so there are some who still come to my house, and who continue to salute me when we meet. I know scarcely any one, however, who would

feel willing to be seen walking with me in the market or in any public place. Of course such a situation in society is not very agreeable to the flesh; nor should I be willing to endure it were it not for the truth. I cannot walk out without feeling that I am constantly exposed to insult, to shame and spitting, and perhaps to death." Mr. King's Greek service was suspended on the first and second Sabbaths after the excommunication was read. On the third Sabbath he had eight or nine hearers, six of whom were Greeks; on the succeeding Sabbath he had twenty-two hearers, most of whom were Greeks, some of them perhaps spies. The issue of the prosecution commenced against him, as mentioned in the last number of the Herald, is not yet known.

The following is the latest intelligence the Board has received from Syria:—

Syria.—The most recent intelligence from this mission shows that the pacification of Lebanon has not yet been effected. On the 23d of September, Chekib Effendi, Minister of Foreign Affairs, addressed a note to the representatives of "the great powers" at Beirut, informing them that a modification of the system of administration on Mount Lebanon was contemplated, and that the Sultan had intrusted the business to himself; and also apprising them that, should the inhabitants of the Mountain oppose "the benevolent views" of the Sublime Porte, force might be employed, and consequently, the flames of war might be rekindled. Ten days were, therefore, allowed to those who were then upon the Mountain, and entitled to the protection of "the five powers," to remove to Beirut. Chekib Effendi subsequently agreed to protect the property which the missionaries might have at 'Abeih, and requested an inventory of the same. Within the time prescribed, all the members of the 'Abeih station descended from the Mountain, and took up their temporary residence at Beirut. It was exceedingly painful to our brethren to suspend their labors, even for a season. "In our village and neighborhood," says Mr. Whiting, October 10, "as also in other places more distant, very promising openings for schools and preaching were beginning to present themselves; and we were laying out plans of evangelical labor that would have given the fullest employment both to ourselves and our native helpers. Perhaps at no previous time has the entire strength of the mission been more fully tasked in the preaching department, than it seemed likely to be during this autumn and winter." It is hoped that this suspension of missionary labor at 'Abeih will be brief; and that whatever may occur in the meantime, will be for the furtherance of the gospel. Our brethren can be profitably employed at Beirut for the present.

THE HERALD AND WATCH.

BOSTON, JAN. 7.

EXPLANATION.—Some of our subscribers received no paper for two weeks before the last; and last week received papers for three weeks. Such subscribers had their papers mailed at New York till three weeks since, and we did not get the list till last week. Henceforth all papers will be mailed from this office, to which all letters and remittances should be directed.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillery-streets.

NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

We are in want of a few copies of No. 5 of the "Morning Watch."

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 50 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the Harp, for \$1.50. We have the other edition in boards, at \$1.25, as usual.

Letters and Receipts for Herald and Watch,

TO JANUARY 3.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

S. D. Ridour, 239; D. A. Vindex, v. 11 (besides the pamphlet); J. Cook, 267; R. Way, 255, with pamphlets; C. Gilman, v. 10; A. Van Horn, 268; E. C. Fellows, 219; Mrs. C. Barker, 245; W. Sterling, 243; W. Silvernail, 243; H. Squier, v. 10; J. Hewes, 236; J. Felton, 243; L. Phelon, 268; D. Bates, 251; S. Oatley, 279; A. Holmes, 261; E. Phelon, 267; W. B. Schermerhorn, 262; E. Rice, 243; P. R. Wadlugh, 282; S. Lonsdale, 230; J. S. Seymour, 268; E. B. Haywood, v. 11; H. Holmes, 271; D. C. Tourtellot, 264; M. O. Pray, 269; N. A. Pray, 268; A. F. Hawkins, 258; J. Blake, 253; J. M. Arnold, 268; P. Pierce, v. 10; H. Simmons, v. 10; O. Grinnell, v. 10; C. P. Russell, 257 (the P.M. returned the paper six weeks since—we now send it again); T. Foot, 268; E. Stockwell, 268; H. Colton, v. 10; M. A. St. Clair, v. 5; H. Woodbury, 266; T. Pratt, 250; S. Kimball, v. 10; W. Webster, jr., v. 10; M. She-wans, v. 11; G. Hamilton, 262; J. Payne, 260; S. Hurt, 260; W. Shewan, v. 11; A. Taylor, v. 10; A. Hastings, 261; H. N. Elliott, v. 10; J. Warren (we could not find the name, so we send it to that name to Bury, C. E., v. 11); M. McDuffie, 269; D. Boody, 252—each \$1. W. Stenbury, 259; J. Alexander, v. 11; J. M. Wilson, 243; H. Kellogg, 263; A. Fisher, 256; T. Richards, v. 10; S. S. Guild, 241; N. Warner, 262; R. Loveland, 297 (this Bro. will perceive that he has paid for nearly 2 vols. ahead—if he will tell us where to send it, we will be happy so to do); J. Kimball, 295; P. Ross, 264; E. Shepherd, 162; I. Fancher, will be out soon; R. Tyler, v. 10; G. R. Wood, 283; J. W. Wood, 267, charged to J. Wood; W. B. Gillingham, 282; W. Gilman, 290; H. Vaughn, v. 10—each \$2. J. Pettinger, 262; I. Fancher, 348; O. Hewell, v. 12; G. S. Neale, v. 10; J. Freeman, v. 7—each \$3. A. D. Clark, v. 10; C. Smith, of Jackson, Mich.—cannot find the name there, but have there entered it. If not correct, please give us a more explicit statement; S. Cook, v. 10—the papers are free for 30 miles only from the place where they are printed—each \$4. S. Ryon, v. 11, as requested; H. Halkins, 290; S. Butler; S. Everett, v. 11, as directed—each \$5. H. Reynolds, six copies, v. 11—\$10. W. Gatta—25 cts. C. Edwards, 256; S. M. Warden, 256; E. Ayres, v. 11; M. L. Clark, 237—each 50 cts. L. Edwards, 230; A. Y. Culver, v. 10; L. L. Tuttle, v. 10; W. Hill, v. 11—each \$1.50; A. Smith, 233, 64 cts. J. W. Ward, 252, \$1.34; T. Wilkinson, v. 11; J. Hastings, 253; L. Levell, v. 10; A. Winchester, v. 10; J. Atkinson, v. 10; G. Wales, v. 10; W. Gallup, v. 10—each 75 cts.

H. Lunt, jr. (came too late); A. G. W. Smith; A. P. Searing; J. Wyatt; Mrs. S. Williams (it was receipted and paid 263); J. Kelsey, jr., \$3; J. J. Porter (Bro. T. paid for H. Chapin \$1 to 254); E. S. Woodford, 262 (all right); O. R. L. Crosier (has paid to 245); H. Plumer; L. H. Benson; J. Marsh; E. R. Pinney; W. Chapin, v. 10; P. Lee, 261; O. Reuben, \$1; D. New (we will send the tracts—the Harp we have no means of forwarding, unless you give the direction, as bound books cannot be sent by mail—you can get one of Bro. Marsh); G. Hall (in two weeks \$3 will be due); D. Burgess; J. Dexter (will owe at the end of v. 10 \$2.20; R. Hutchinson, \$5.55).

BOOKS SENT.—One "Library" sent by order of Bro. Pray to care of Bro. Child, Providence; one bundle sent J. C. Welcome, Hallowell, Me., by Carpenter's Express; one bundle sent D. Bates, Russell Depot by Express.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 23.

Boston and New York, Wednesday, Jan. 13, 1846.

WHOLE NO. 245.

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The Final Judgment.

The following Poem was written for and delivered on the occasion of his graduation, at one of our Universities, a few years since, by a young friend of mine, who is now the pastor of a church in your vicinity. It possesses poetic merit, and in the main, contains Scriptural sentiment; though, as will be observed, the writer falls into the common error of supposing that some of the prophetic events here alluded to are yet future, and are to transpire simultaneously with the second coming of our Lord.

Effulgent brightness ushered in the morn,
As o'er the eastern hills, the breaking dawn
In golden tints appeared, to put to flight
The sombre shades and vapors of the night.
And as the sun, in richest glory drest,
Up the blue heavens his prancing coursers prest:
Nature, to welcome his all-joyous train,
Arrayed in beauteous robes the verdant plain.
And deck'd the lowliest flowers, the loftiest pines
Around whose trunks the graceful ivy twines,
With gems, which in their lustre far outshone
The diamond, ruby, or the emerald stone.
While the gay fields, the dell, the mountain side,
The streams, whose courses through the valleys
glide,

Proclaim, in anthems sweet, and long, and loud,
The praise of nature unto nature's God.

Wakened, by day's bright dawning, man arose
Refreshed, and strengthened by the night's repose;
While he, with gladness beaming in his face,
Rejoiced again to run his toilsome race,
In hope that he some laurel would obtain
Of wealth, of honor, or of empty fame.
And on he toiled, till the meridian sun
Paused on the zenith, ere his car begun
Its evening journey towards the western main,
Where soon, 'mid golden waves, his light would wane.
When lo! at once, the stillness of the tomb
Shrouds in deep silence Nature's fairest bloom.
No sound is heard throughout her vast domains,
But o'er the earth a death-like quiet reigns;
Portending some calamity more dire
Than ere was caused by earthquake's hidden fire.
Amid the forest not a zephyr stirred,
The waters stagnant lie, the panting herd
Low'd not, and birds, perched on the tallest trees,
Spread their tired wings to catch a passing breeze.
But all was mute, the torrent hushed its roar,
And ocean's waves dashed not against the shore.

A misty cloud bedimmed the azure blue,
And cast o'er Nature's face a sickly hue,
Man, ever loth to think of pending harm,
Was now with terror seized and dread alarm.
For as he gazed on earth, and sea, and sky,
Portentous signals met his glaring eye.
And soon with anguish deep his bosom swelled
As in dismay these tokens he beheld:
Tokens, too plain to be misunderstood,
Engraved upon the air, the land, the flood.
They told him that the day of God had come,
And man must now receive his changeless doom:
That Nature soon would writhe in torturing fire,
And then in everlasting gloom expire.

Anon the heavens a dismal aspect wear;
The radiant sun is veiled in dusky air,
The moon is turned to blood, while from the sky
Orbs after orbs like wandering meteors fly;
Or like as trees, by some untimely blast
Shaken, their fruit half ripe and withered cast.
So star on star its glittering orbit leaves,
And chaos these dismembered worlds receives.
In wild dismay, with terror-stricken eye,
Men low in dust before their Maker lie.
And now from sin-stained lips, a trembling prayer
—The first perhaps—ascends, that God would spare
This fallen world, and still suspend the word.
That bids in vengeance fall His glittering sword
Upon the sons of men, who still refuse
The path of right, but that of error choose.
No answer came to this their plaintive sigh,
The heavens were deaf to man's despairing cry.

But see! in yonder cloud the lightning's glare,
Its flash convulsive parts the darkened air;
While yet again, again, in lurid light
The heavens blaze upon the astonished sight.
Hark! hark! from far the distant thunder rolls,
And shakes the earth from centre to the poles.
Nearer and nearer peal in deaf'ning sound
Terrific bursts, that rend the quaking ground.
The foaming waves, in wild commotion toss'd
Recede affrighted from their ancient coast.
While as from giddy heights huge rocks are whirled,
So Nature from her throne convulsed is hurled.

Another pause ensues—the tumult dies,
And blacker darkness veils the midnight skies.
Till one bright flash, that rent the heavens in twain,
In fiery hue, relit the orb again.
Amid the parted skies a form is seen
Of Godlike stature, of angelic mien,
Radiant in light—his feet the earth bestride,
One placed on land, one on the raging tide.
While up to heaven he raised his hand and swore
Jehovah's mandate—TIME SHALL BE NO MORE.
Then blew his trumpet a blast so loud and dread,
As echoing through the regions of the dead,
Bade those, who'd long reposed within its gloom,
To rise and quit the chambers of the tomb.
The dead, obedient, hear the pealing sounds,
And burst the confines of their narrow bounds.
The mighty deep relinquishes the dust
Of those retained for centuries in trust.
His message told—quick flew the angel where
From heavenly hills he breathed a purer air.

Another angel, in whose mighty hand
Was grasped a flaming torch, illumed the land;
And poised in mid-air on his steady wings,
Proclaimed a message from the King of kings.
In thundering tones he cried—Let all men hear
The solemn tidings which to them I bear.
The great I AM—His final summons sends
To people, tribes, and nations, foes and friends:
To Judgment come, nor dare a moment stay,
Since God commands tis madness to delay—
He spake—then to the heavens he quick applied
His burning torch: the heavens on either side
Were wrapt in lurid flame and shadowy smoke,
As though the fires of hell their bounds had broke;
But soon they part, and as a burning scroll,
The melting elements together roll.

Far off in space appears the great white throne,
And on it sits Jehovah, God alone.
While round Him glow love's ethereal flame
Angel and saint, cherub and seraphim.
But hark! from earth the notes of joy arise,
As the Redeemed behold, with glad-me eyes,
Angels descend to raise their spirits where
They'll meet the Savior in the ambient air.
And soon encircled by the holy throng,
They swell the anthems, and the strains prolong.
Though happy they—yet plunged in deep despair,
The sinners' shrieks rise on the burning air.

While from their God they'd flee, and, mad desire
The falling rocks to hide them from His ire.
But rocks themselves in glowing torrents flow,
And mountains melt like the dissolving snow.
In anguish wild, they crowd the awful road
To meet in Judgment an offended God.

All now are come.—First round the throne appear
The hosts of heaven: and next mankind draw near;
Last, on the outer verge, the crowds of hell,
Whose looks their torturing pangs too plainly tell.
By guards immortal, then, around the throne
Ten thousand times ten thousand trumps are blown:
From which the Judge, in majesty arrayed,
The vast assembled universe surveyed.
Then first to those, who're of His Father blest,
Enter, He said, the realms of endless rest:
For when of health, and friend, and home deprived,
My wants were kindly by your hands supplied.
But to the cursed He turned an angry look,
And read this awful sentence from His book:
As you to others have no pity shown,
So shall you writhe beneath My withering frown.
The books were closed.—Loud rang the trumps again,
And saints and angels pealed the long AMEN!
What followed, never let a mortal's lay
Vainly attempt in language to portray.

Scriptural Expositions.

No. III.

Jer. 23: 3-8—"And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.—And I will set up shepherds over them, which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

The first question is, who are this remnant, and to what folds are they to be brought, and when will this be? The remnant is a part, or small portion of the thing spoken of. In the text under consideration the thing spoken of is the flock of God. Very well, thus it will be a part or small portion of God's flock he will gather out of all nations where they had been scattered. And what is the flock of God? They are men. Ezek. 34:31. They are the people of God and his heritage, the purchase of his Son's life and blood.—Micah 7: 14, Acts 20: 28. They are a holy people. Ezek. 36: 38. They are to have the kingdom, and must of necessity be born of the Spirit, and be saints. Luke 12: 32—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." John 3: 5—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." Dan. 7: 18,

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." They hear Christ, know his voice and follow him. John 10:3-5—"To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Now if your hirelings can prove that the carnal Jews have all these marks and qualities, then we shall have to give them the benefits of this text, or passage at the head of our article. Until then we cannot suppose they have any claim. When shall these things be? When God shall raise up the Branch unto David, and when he shall reign in righteousness, and shall execute justice and judgment in the earth. Then will he gather his elect, the remnant of the Jews as well as Gentiles. But during the gospel period they will be gathered into the churches of God, and will increase and be faithful and multiply by such as shall be saved, as at the day of Pentecost.

And God will appoint shepherds over them, to feed the church which he has purchased with his own blood. The prophet brings to view all the blessings of the gospel both here and hereafter. The remainder of this passage has been answered in a former communication.

We will now examine the text, Jer. 30:3-20. This chapter is evidently a prophecy of the gospel blessings which should first be published at Jerusalem, after the return of the Jews from the Babylonian captivity. The 3d v. speaks of their return from the captivity of Babylon to their land, and shows particularly that it is those who are called the people of God. The remnant which returned from the captivity retained the name of Israel and Judah, or people of God.—But the ten tribes which once had the name of Israel were before Jeremiah prophesied broken off from being a people, as Isaiah and Hosea had foretold, and the people of God were only known among the remnant of the Jews, who returned from this captivity. Therefore the Lord addresses them as such in the 4th v. From the 5th to the 8th vs., shows the history of the Jews from the return until the birth and preaching of the Messiah. It shows a time of trouble, of trembling, and fear, and travailling for the birth of their Deliverer. It shows a time of no peace, and of course no gospel, and must of course have been before the birth of the Savior. For then it was "peace on earth and good will to men." The 9th v. shows the Gospel by the Messiah, and who will be the people of God in this day: for previous to this, hypocrites, and unbelieving Jews, and strangers to God had served themselves of them, and been called the "people of God"; but then the time would come, when the Messiah would break their yoke from their necks, and give them his yoke which would be easy, and burst their bonds, and give them his burden which would be light. Matt. 11:28-30. And then, at that time those only would be called Israel; who serve the Lord their God, and David their king, "whom I will raise up unto them," says God by the prophet. Let us see if we can find out when this was fulfilled. See Luke 1:67-79—"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he swear to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without

fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." In this passage the Holy Ghost has spoken by the mouth of Zacharias, and he shows that God, the God of Israel, was then about to visit and redeem his people, showing clearly that those who are redeemed are now called Israel, and the people of God, and in the 68th and 69th vs., quotes this very prophecy, thus we have the mind of the Holy Ghost. See also Isa. 55:3-5. This is a similar prophecy, and who can doubt that the prophet Isaiah is speaking of gospel blessings, which were first to be preached to the Jews, and all that believed were the Israel of God, and all the unbelievers were cut off or excluded as Paul tells us Rom. 11:20. And all the Gentiles who believed, were grafted in with the believing Jews, and so become the Israel of God, to whom all the promises which are to be fulfilled after Christ's first advent, are made over by the law of faith, and the connection we hold to Abraham and his Son "THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.—So that Paul could properly say, "For they are not all Israel, which are of Israel," and of course any Israel whom God promises any blessings to, after this, must be those whom God has named Israel, and not man. We have no right to apply names to things, which God does not. Read Rom. 2:28, 29; Gal. 3:7-9; Rev. 2:9. It is blasphemy against God to call men Jews whom God does not, and God tells us, he is not a Jew who is uncircumcised in heart. Then the remainder of this 30th chapter is to be fulfilled in and at the close of the gospel dispensation, and can only be applied to the true Israel, and the circumcised in heart. We blaspheme the holy name of God, when we give the children's bread to dogs. This would certainly be the case to take the precious promises of God, which he has promised to the Israel of God, and give them to the most bare set of hypocrites and murderers there is or ever has been on the globe. Isa. 1:3-24. They have murdered the Anointed One of God, and like Cain have killed their brother in the flesh, and for more than eighteen hundred years have borne his mark in their foreheads. They have persecuted the servants of the Most High, even unto death, and their blood crieth from the ground unto this day. They have pretended to believe in the prophets of the Old Testament, who spoke of the same Messiah whom they hung as a malefactor upon the cross. They have despised the grace of God offered to them in the Gospel, and have sinned against the Holy Ghost. They have despised the reproofs of God, and are willingly and wilfully ignorant of the Savior of sinners.—They curse him who gave his life as a ransom for many—and have evidently been cursed of God for many ages. They claim to be the children of Abraham, but Christ said they were the children of the devil. These are the people whom Satan claims as children of the kingdom, yet Christ says they shall be cast out. Matt. 8:12—"But the children of the kingdom shall be cast out into outer darkness there shall be weeping and gnashing of teeth." These are the people to whom the Judaizers promise life: but God says, "he that sinneth shall die." This people are promised peace and safety by some pretended teachers of the Gospel when Christ shall come, but Paul predicts "sudden destruction" who obey not the gospel.

WM. WILLER.
For they are not all Israel, which are of Israel. He is not a Jew who is one outwardly. He is a Jew who is one inwardly.—PAUL.

Fragments Concerning Popery.

PAPAL ARROGANCES.

Great Words.—The Pilot, a Romish paper at Boston, says:—

"Catholics should control and sway the destinies of the Far West. The Roman church has a right to claim the immense Valley of the Mississippi."

A correspondent of the New York Evangelist, commenting on this passage, says:—

"The Roman church has a right to claim the West!!" And has she not a right to the East too? Rely upon it, Messrs. Editors, a fearful contest is yet to come with this spiritual hierarchy. In the opinion of the Pope and his allies, Rome has a right to give laws temporal and spiritual to the whole world. It is a moral sin to resist what the church enjoins. But amidst all my fears in regard to the future, there is one promise that gave me unspeakable consolation. It is this: "The mystery of iniquity doth already work, only he who now letteth will let until it be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Here I rest my hope for the salvation of this country. Popes and bishops, if they are found opposing the work of God, will be blasted by the breath of his mouth.

POPERY AND THE U. S.

The Rev. Dr. Moriarty, a Roman Catholic clergyman of Philadelphia, has been making several speeches in Dublin, one of which is attracting a good deal of attention from the press. The following extract from one is taken from the Evening Post, as part of its London correspondence:—

"A more patriotic band of individuals never existed than those Irishmen who had emigrated to America," said Dr. Moriarty. "The best blood of Ireland was spread over the plains of America, and when Washington was almost deserted by the Congress he was enabled to strike a last and decisive blow by the brave arms of the Irish at the city of Philadelphia. (Cheers.) Yet the Irish had suffered in America, and much had been attempted to crush the spirit of the sons of Ireland, but it was owing to their perseverance that America was enabled to lift her flag and cast away the foul disgrace attempted to be fastened on her by foreign legislation. (Cheers.) He alluded to the election of Mr. Polk, the new President, whom he stated to have been elected by the united spirit of Irishmen and thereby secured the independence of America by the election of a truly democratic President. (Cheers.) This was a subject of more consequence to Irishmen than they imagined, for they had for the last two years their monster meetings in America; at New York; at Georgia, and elsewhere, they had their meetings. ("Hear," and cheers.) The priests and laymen met, and poured out their prayers for the welfare of this country. (Cheers.) Forty thousand Irishmen in America—and they were still alive—were pledged, the moment that one drop of Repealer's blood was shed in Ireland, to rush into Canada, and rescue it from British dominion." (Loud and prolonged cheering.)

Mr. O'Connell put in a word: "instead of assisting the Repeal agitation, the rescue (!) of Canada would retard it;" and he deprecated all physical force. Mr. Moriarty quite agreed with Mr. O'Connell, and only mentioned a fact, without any view of adopting it.

A great deal of truth there is in the assertion, that the sons of Ireland elected a President for the sons of America. O'Connell was compelled for policy's sake to rebuke Moriarty's war invading spirit—of this so-called Minister of the Prince of Peace. In the London Spectator, Dr. Moriarty is reported thus. After the boast that Mr. Polk had been elected President "by the united spirit of Irishmen," he adds:—

"This was a subject perhaps of more consequence to Irishmen than they imagined; for they

had for the last two years their monster meetings in America; at New York, at Georgia, and elsewhere they had their meetings. The priests and laymen met, and poured out their prayers for the welfare of this country."

President Beecher of Jacksonville College, Ill., says he is no alarmist, yet thirteen years observation has convinced him there is danger of Catholic ascendancy in this country.

"A Proposed Plan of a General Emigration Society; By a Catholic Gentleman."

A pamphlet has recently been published in London with the above title, the ostensible design of which is to introduce a new mode of sending emigrants to the United States, and at the same time relieve the suffering poor in Ireland. The author proposes to purchase large tracts of land in the Western States, at points which will hereafter become business places—to lay out towns—to build churches—send over Catholic priests with each colony that is sent out, and in this way establish Catholic towns and cities in the most eligible and commanding locations in the Mississippi valley.

The plan was undoubtedly got up by some wily Jesuit, for the express purpose of spreading the pernicious influences of Romanism in this country, and we can see no reason why it will not be carried into effect. Such efforts as these on the part of "his holiness," should certainly call out corresponding efforts on the part of every true friend of civil and religious liberty. Let the Home Mission cause be sustained while there is an opportunity left to save the country from the despotism of Popery.

POPERY AND THE HOLY SCRIPTURES.

Burning Bibles Justified.—Some time since, a Canadian Catholic Priest, ordered a number of Bibles to be burned. The Catholic Telegraph condemns the act, because it was done publicly, but defends the propriety of burning the common version privately. This is Jesuitism unmasked. No matter how gross the outrage, if it be done privately, no sin is committed. The end justifies the means—the end is Catholicism; the means, every thing that the powers of darkness may suggest.

A Roman Catholic Protracted Meeting.—Burning of Bibles by Hundreds.—"The same horn prevailed, until the Ancient of days came."

A letter from a gentleman in Chazy, Clinton County, N. Y., dated 28th Nov., says:—

"We had a sort of auto-de-fe at the Carbo—a village in the township of Champlain—a short time since. The Roman Catholics had a protracted meeting, and during its progress they called in all the Protestant Bibles, which had been distributed and purchased among them (except some few who would not give them up) and made a public bonfire of them. It was said by those who witnessed it, that the number thus burned was between two and three hundred. Efforts were made to purchase them, but to no effect.—We have had public meetings both here and in Champlain, to give some expression of sentiment in regard to the wicked outrage."—*Four. of Com.*

In Vergennes, Vt., in 1842, we were informed by some of the citizens, that the Catholic Priest burnt about 30 Bibles.

PAPAL INTOLERANCE.

The bloodiest and most intolerant doctrines ever professed by that church, are at this moment sedulously inculcated in the British dominions.—The first witness which we shall summon into court, is the Douay and Rhemish translation of the Scriptures, originally published by that junta of expatriated traitors, who composed the College of Douay and Rheims, "for the use of the faithful" in Great Britain, and reprinted in 1813, by James Macnamara, of Cork, under the sanction and patronage of the Roman Catholic Primate of Ireland, the Most Rev. Dr. Troy, of Dublin, the

Most Rev. Dr. Murray, five other bishops, and nearly 800 priests. This Bible was "embellished" by the Rev. translators, with what are described in the publisher's advertisement as "valuable notes or annotations, according to the interpretation of the Catholic Church, which is our infallible and unerring guide in reading the Holy Scriptures," and the following are a few specimens.

"Matt. 13:29, 30. [Lest while, &c.] The good must tolerate the evil, when it is so strong that it cannot be redressed without danger or disturbance of the whole Church, and commit the matter to God's judgment in the latter day; otherwise, when ill men, be they heretics or other infidels, may be punished or suppressed without disturbance and hazard of the good; they may and ought by public authority, either spiritual or temporal, to be chastised or executed."

"Luke 9:55. [He rebuked them, &c.] Not justice, nor all rigorous punishment of sinners, is here forbidden, nor Elias's fact reprehended, nor the Church or Christian princes blamed for putting heretics to death; but that none of these things should be done for desire of our particular revenge, or without discretion, and regard of their amendment, and example to others. Therefore St. Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the church."

"Luke 14:23. [Compel them, &c.] St. Augustine referred this compelling to the penal laws which Catholic princes do justly use against heretics and schismatics, proving that they who are, by their former professions in Baptism, subject to the Catholic Church, and are departed from the same after sects, may and ought to be compelled into the unity and society of the Universal Church again."

"Acts 25:11. [I appeal unto Cesar.] If St. Paul, both to save himself from whipping and from death sought by the Jews, doubted not to claim succor from the Roman laws, and to appeal to Cesar the prince of the Romans, not yet christened, how much more may we call for aid of Christian princes, and their laws, for the punishment of heretics, and for the Church's defence against them."

"2 Cor. 10:6. [To revenge, &c.] You may see hereby, that the spiritual power of Bishops is not only preaching the Gospel, and so by persuasion and exhortation only (as some heretics hold,) to remit or retain sins, but that it hath authority to punish, judge, and condemn heretics and other like rebels."

"Rev. 2:20. [Because thou sufferest that woman Jezebel, &c.] He warneth Bishops to be stout and zealous against false prophets and heretics, of what sort soever, by alluding covertly to the example of holy Elias, that in zeal killed 450 false prophets."

"Rev. 17:6. [Drunk with the blood, &c.] The Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of Saints, no more than the blood of thieves, mankillers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

Such are a few, and only few of the passages in these notes, which inculcate the bloodiest doctrines ever put in practice by the Inquisition.—We pass by those in which Protestant clergymen are described as "thieves," "murderers," and "ministers of the devil," whose preaching and prayers are "no better than the howling of wolves," and would only repeat, that the specimens which we have quoted were published and circulated no farther back than 1818, under the sanction of the highest ecclesiastical authorities of the Church of Rome in this country, and are now to be found in the hands of Roman Catholics in every part of Ireland.

The atrocity of such doctrines, inculcated in any form, is sufficiently obvious, but when grafted

upon the Scriptures of truth, and taught under a divine sanction, it would be impossible to find language to describe the turpitude of the act.—To say that it makes "Christ the minister of sin," is an inadequate expression of its guilt. It invests Satan with the sceptre of Jehovah, and arms him with a commission to invert the decalogue, proscribe the Gospel, and turn the Christian ministry into an instrument of murderous persecution.—Like the red horse of the Apocalypse, which was sent forth to "take peace from the earth," it would convert that Gospel, which was announced as "glad tidings of great joy to all people," into the poisoned source of universal discord.

We shall not detain our readers by a reference in detail to the ridiculous farce which was acted by the late Dr. Troy, of Dublin, when he disclaimed the publication, in consequence, as he said, of its "having found its way into England, and armed their enemies against them at a time when they were seeking emancipation."

The Bishop's Oath.—The following is part of the sacred oath by which the Roman Catholic Bishop is bound to the Pope.—I swear, that to the utmost of my power, I will persecute, and beat down all heretics and enemies of my lord the Pope, &c.

Christian Union.

A meeting has been lately held at Liverpool, for the purpose of forming a plan of union, in which all denominations can unite. The Episcopalians, Presbyterians, Congregationalists, and Methodists—in their subdivisions, comprising eighteen different persuasions—were represented by 212 individuals. The greatest number of these were Congregationalists (i. e. Independents, Baptists, and Evangelical Friends.) The Episcopalians, for some reason, were represented by only fifteen from England, and four from Ireland.—None of that church from the city of Liverpool were present—not even J. Haldane Stewart. They met Oct. 1st, and held six sessions on that and the two subsequent days, and adjourned to meet the next summer for the perfection of the plan; with the understanding that all are invited who hold and maintain what are usually understood to be evangelical views in regard to such important matters of doctrine as the following, viz:—

1. The Divine inspiration, authority, and sufficiency of Holy Scripture.
2. The unity of the Godhead and the Trinity of persons therein.
3. The utter depravity of human nature, in consequence of the fall.
4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of private judgment in the interpretation of Holy Scripture.
8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

The meeting seems to have been characterized by feelings of kindness; but what the result will be we will not venture to predict without further developments. We regard it as an important movement, but have but little expectation that the discordant elements existing in different denominations can be harmonized on any common basis.

For the following expressions of opinion from different English periodicals, we are indebted to the "Christian World"—a quarterly periodical, published in Philadelphia, devoted to Christian Union.

The Liverpool meeting, which, as we write, has just closed its sittings, has not only secured for this subject a prominence in public view which it has not hitherto obtained, but has given it a practical direction which will keep it in all its importance before the Christian mind of our country and, we trust, of Christendom itself.—*United Secession Magazine.*

We have attended many important meetings, and we deliberately say, that a more delightful, cordial,

brotherly, triumphant meeting—a meeting in which the Spirit of the living God was more strikingly present, has seldom indeed assembled under heaven.—*Free Church Magazine.*

It was a season of devotion and mutual greeting long to be remembered. We envy not the man who can think lightly of such a meeting. We say to our dear brethren—persevere.—*Evangelical Magazine.*

The time having been spent chiefly in devotional exercises, (says the "*Baptist Magazine*,") friendly conversation, and arrangements for future meetings, their intercourse was perfectly harmonious, and they appear to have separated with increased mutual esteem.

The fervency and unction of the prayers afforded of themselves a striking proof of the real union of the various churches; as no one could have gathered, from any of the prayers, to which denomination the officiating minister belonged.—*Wes. Meth. Mag.*

Of the obstacles which most strongly come in the way of the ministers and members of the Established Church, in relation to the proposed union, the two following are specified:

1. The prevailing unscriptural leaning in high quarters of the Church to look favorably on Rome, at least to the extent of acting towards her as a living branch of the true Church of Christ,—and, connected with this, a disposition, in the same high quarters of the Church, to depreciate all Protestant Churches not having what is called the apostolical succession, and especially to cast out utterly as evil, all those who from various causes have separated themselves from the Establishment.

2. The fierce hostility which during the last dozen or fifteen years has been exhibited to the Church by those whom we have only called *political* Dissenters, and also the insidious working of various bodies of Dissenters against the well-being of the Church, in circumstances which should have called forth, as spiritual men, their thanksgiving and hearty concurrence.

But, the trial, in respect of authoritative opposition must be borne; and dissenters are not without apologies. Popery is coming in upon us. Infidelity also. And a barren *Churchmanship*, useless for any spiritual good.—*Epis. Record.*

We conclude this reference to the *Record*, by extracting the following prospective passage:

Our readers are aware that the recent Meeting at Liverpool, and the subsidiary ones which may presently be held, are only preparatory to a great Meeting intended to take place next May in the metropolis.—This great assemblage, it is hoped, will be composed of representatives from all Orthodox Protestant Churches in Europe and America. We trust we may see bishops there as well as other overseers of Christ's flock with other designations. Union is strength. Division is ruin. In Rome, the union in error and heresy is more apparent than real. Among Orthodox and Evangelical Christians, of all denominations, the union is essential and real; the division is only in things outward and circumstantial. Is it impossible to convince one another, that till God enables his Church (if he shall ever so enable it in its militant state) to see in these lesser and outward things eye to eye, we may, and ought to live in all holy brotherhood, using our outward differences as occasions for the exercise of Christian forbearance, meekness, and humility? Our Church, whatever may be the notions of many of her sons in these matters, lays no urgent stress upon them. They may be changed, she says in the 34th Article, according to the diversities of countries, times and men's manners, so that nothing be ordained against God's word. This is a true witness, with which agree the words of the apostle, who teaches us in the observance of days, that they may be observed, or not observed, with equal acceptance before God. These things constitute but the form of the casket in which the precious jewel, the pearl of great price, is to be contained and made visible for the salvation of mankind. Let us contend for the faith to the death; let us contend, as to the best forms in which the faith is to be enrobed, with a moderation becoming the comparative insignificance of the subject, and with a remembrance of the far greater importance than of any form to maintain the unity of the Spirit in the bond of peace.—*The Record* (an Episcopal paper.)

It will be seen from the above, that the effort is against the Papacy. We refer to it as we do to all similar questions, to keep our readers informed of the sayings and doings of the religious world.

QUESTION.—"Did Christ's disciples ask when the end of the world should be?"—H. HOWARD.

They did not. They asked him what should be the sign of it.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, JAN. 13, 1845.

Preface to Bro. Hale's Lectures.

[The following article is the substance of the Preface to the Lectures on Time, which are about to be issued from this office; and as it was in a state to be used in the paper, and may be of service to our friends who may not receive the lectures, we give it to our readers in this form.]

We do not give this book to the public, or to that part of the public who take an interest in the investigation of "the sure word of prophecy," merely for the sake of keeping up the agitation on the near approach of the second advent of our Lord.—It is not to displease those who are so strongly excited *against* saying a word on the subject; nor to gratify those who make any particular calculation of the time of that event the engrossing question—the great test-truth. It is issued because there is the strongest possible reason to believe that God has given the time for our Lord to appear, in his word; and that we are to look for that event according to the best light we have upon the time. We do it also at the request of many who have heard the arguments contained in these lectures; and from a conviction that it is our duty to give to others the arguments which have sustained the writer, under the well-known disappointment, experienced at the passing of the time to which the earlier calculation pointed, for the realization of our hope.

He who rejects the light he has, rejects all that God may have to give; he only who uses the light already enjoyed can expect that God will accept him, or impart to him a greater measure of light. The principle involved in our position is, therefore, a vital one: we may not act capriciously in maintaining our position, nor can we accommodate others by abandoning it.—Our brethren must act according to the light they have; we must do the same. We do not lay them under our responsibilities; they are unreasonable, and unscriptural in demanding that we relinquish ours.

God has commanded us as often and as plainly to "take heed to the sure word of prophecy"—to "believe his prophets," as he has to "worship God," to "despise" these prophecies, therefore, is as plain a violation of his command as idolatry itself. And it has always been declared by the church, appealing to the authority of the word of God, that this world, with its teeming millions, is to experience an overthrow like that of the old world in the days of Noah, like that of Sodom in the days of Lot; and that this is to take place, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, at the day of judgment and perdition of ungodly men.

Still further, it has never been denied by any intelligent and candid writer, that the most worthy and able expounders of the prophecies, who have written since their fulfilment could furnish an undoubted clue to their meaning, "looked to about this time" for the termination of the periods given for the great prophetic consummation.

Why, now, should there be such an outcry of "heresy" and "fanaticism!" why so much malignant slander, so much ill-timed levity! Why such a general disapprobation of "meddling with the prophecies!" Why so many profane attempts to cast odium upon the memory of those men to whom the world is more indebted; for all that is holy and good, than to any other men who have lived since the apostles! Why should the religious teachers of our time falsify the well-attested facts of history! Why should they disregard the examples of the apostles, who never used but one argument for the purpose of showing that the day of the Lord was not immediately at hand, in their day,

and boldly venture a thousand absurd and profane assertions, which "make void" all the warnings which God has spoken to press upon our hearts the motives furnished by that fearful and glorious scene! Above all, why should they impeach the wisdom of God by wresting his words, in which he has pointed to the most colossal forms of human power and depravity, and to the most sublime events ever known, or to be known, to the world, to apply them to the comparatively little matters of local and individual history?

Why all this, I ask, simply because a few unprejudiced and unexceptionable Christians are looking for the fulfilment of those promises, which embody all their hopes for eternity, according to a reasonable calculation of the time in which they are to be realized? Is it because they have made too early a calculation of the time, or because they and so many others have been "mistaken?" If all this is to be done on account of mistakes in this particular, why not in every other? And pray what is the question or doctrine on which men have not made mistakes? And is it never to be thought of in this case, that "to err is human?"

Are there, however, no mistakes on the other hand? If we have erred in bringing that day too near, is it no error to put it off indefinitely into the future? Is it to be esteemed an unpardonable mistake to give the alarm, when there is good reason to believe the ship is nearing the point of danger, and to prepare for it too soon, and is it no mistake to deny that any such danger is to be apprehended? Others may think as they please, but we would prefer a thousand times to labor under a mistake of the former than of the latter kind.

Are those who are thus looking for the fulfilment of the promise of God, and their faith, to be treated as they are on account of the alleged *effects* of their position? Is it on account of the "insanity," the "waste of property," and the neglect of their worldly business? As to insanity, I have never been able to find an individual case, among the many I have heard of, that could fairly be ascribed to the belief of the Advent doctrine. In many of the cases which have been reported, there was no discoverable connection between the derangement of the individuals and this doctrine; in all other cases, the derangement was constitutional, or hereditary, so that any exciting cause would bring about its development, and the malady has become aggravated, perhaps proved fatal, by the injudicious, not to say barbarous treatment of the relatives of the poor sufferer, on account of their hatred to the doctrine. We could point to more than one case of this character, in which, if we are not much mistaken, the sin of murder will be found upon the souls of our enemies, when God shall judge the secrets of men by Jesus Christ.

As to the improvidence of some professed Adventists, much as there has been said about it, it has never come to our knowledge that our opposers have suffered in consequence of it. But admitting that all which has been reported of these "awful effects" of the doctrine were the truth, is it true that our enemies oppose the doctrine on account of these bad effects? Is it really because they are such sincere and zealous guardians of the financial and sanitary interests of the community? If so, we shall of course find them as deeply interested to put out of the way every other known source of the evils which they lay so much at heart; and I think it must be admitted that some small part of these evils, at least, result from other causes. It used to be supposed that rum, and gambling, and licentiousness had something to do in depriving men of their reason and their property: and unless it has been discovered that "Millerism" is the parent cause of all the rum drinking, and gambling, and lewdness now in existence, we should expect that all those who are engaged in these ruinous practices would come in for a share of this philanthropic zeal; and yet it is remarkable that our brethren who are so zealous against us as

the great mischief-makers have these all on their side to a man.

Again. If it be said that the cause is managed by bad men—"speculators"—and that all sorts of vile characters are connected with it, even all this, if it were just so, should hardly be considered proof positive that the doctrine is false, or that the cause is not the cause of God. Does it prove that the cause of David was not the cause of God, because every one that was in distress, in debt, or discontented, gathered themselves unto him? (1 Sam. 22:2.) Could the cursing and swearing of Peter, the perfidy of Judas, the drunkenness and fornication of the Christians at Corinth, or the fact that there were among them busy bodies, working not all, prove that Christianity is not true? If the argument is good for anything in the one case, most certainly it is in the other. And as our brethren who thus oppose us are such very *consistent* men, their case demands of us that we "entreat them not to turn infidels;" for if this objection is good for anything against us, they must give up their religion, if it has anything to do with the Bible, (too little, indeed, it has,) for the same reason.

It is well known, however, to all who know anything about the matter, that every evil practice to which the most scrupulous could object, has been as highly disapproved by the great body of the Adventists as it could have been even in the apostolic church. And as to the "speculations" of the "managers," I must say a word. I am somewhat acquainted in all the most respectable bodies of professed Christians in New England; I have been intimately connected with the Advent cause for several years, so that I have a good opportunity to know whereof I speak, and I can say, in the fear of God, of this body, what I cannot say of any other, that I could not point out more than three persons among all that I have known, in whose case there was even a plausible reason to suppose they were connected with the cause from pecuniary motives.—Two of these have no connection with it at the present time, the other has never been publicly connected with it. And if any one has considered me as entitled to a place among these "managers," I hereby pledge to them a full claim to all the property of every kind to which I have any title, "in law and equity," even my furniture, provisions, fuel, and apparel, for the sum of one hundred dollars, or even less than that; and I have good reason to believe that I am better off as to this world than some of my suffering fellow-laborers.

But are there no other "speculators" to be looked after in the land, granting that these "managers" are of that class? Has the case of the "Trinity Church corporation" of New York city, which hold in their hands property to the amount of millions of dollars, unjustly as is believed, been duly attended to by these conscientious opposers of all speculation? And there are the tens of thousands that have been danced out of "the public" by Fanny Ellsler, and fiddled out by Ole Bull. Have these cases been attended to? How can they forgive themselves? The plain command, "Do nothing by partiality," has been strangely disregarded by these Bible men. But perhaps we may overlook it all by considering that they may have been so anxious to save one class of sinners that the others were forgotten!

Yes, yes. We can forgive them. "From our hearts" we forgive them. And O that God would forgive them, "for they know not what they do!"—They have made the mistake, a capital, an awful mistake! Leaving our hated calculation of the time out of the question, if the end should not come for a hundred years, there are thousands upon thousands who will ascribe their damnation to the slanderous misstatements of Dowling, the reveries of Stewart, and the assertions of Durbin, which have been and will be responded to by more than a hundred pulpits, and a thousand presses throughout the land. And the pro-

fessed church of Christ, who have been accustomed to speak of "Millerism" as "the tornado"—rejoicing that "the tornado has spent its strength"—will refer to these productions as a greater curse than they have ever considered Millerism. Indeed, it requires no very practised eye to discover already that gathering "tornado;" and that the credit of it will be given to our distinguished adversaries.—"They have sown to the wind, they shall reap the whirlwind!"

There are thousands in the professed churches of our land who are in no better condition, as to their religious faith, than Emerson and Parker, who have become so distinguished of late,—thousands who have just enough of their mysticism to neutralize what literal and tangible truth they profess to believe, and not enough of this to serve as a foundation on which they can stand with any confidence of support. And what man of sense can avoid seeing that there is no consistent midway position to be found between the literal interpretation of the prophecies, as illustrated and established by the apostles, and maintained by the most intelligent and exemplary part of the church since their day, and the "spiritual" interpretation of Swedenborg, and of the German transcendentalists? And is this development of deadly corruption no cause of alarm? Has this no meaning of an ominous character? If it be true that "whom God dooms to destruction he first makes mad," it has a meaning.—It gives us a more terrible sign of our nearness to the end than we can gather from any other quarter, or in any other form.

What is it but the necessary law of affinity, the restlessness of Christian mind cast loose from its moorings, and seizing upon the wild vagaries of Jewish infatuation? The rash, demoniac fury which imprecated the vengeance of heaven upon the murderers of the Son of God, drove them also to reject the ancient interpretations of those prophecies which referred to the first advent, and to invent new interpretations by which these prophecies might be corrupted; and it is now asserted as a historical fact, that the modern "spiritual Christianity" originated with the Jews of Germany.* Indeed, it has recently come to our ears, that the great convention of Jews from all parts of Europe, held at Frankfurt, have decided that "the Messiah has already come, and that the present toleration and comfort we enjoy is what is meant by the promised Messiah." And so, too, the Christian "spiritualists" of our land tell us "the present comfort we enjoy is the promised" kingdom of God; this is to constitute the millennium.

But is this indeed the Messiah who was to be of the house and lineage of David? of the town of Bethlehem? Was this Messiah conceived and brought forth by a virgin? Is this the Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, who was to be upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever? Is this the day which Abraham saw and was glad? Is this the hope of the promise made of God unto the fathers! the restitution which he hath promised by the mouth of all the holy prophets since the world began? Is this "present comfort" the millennium of the beloved disciple?

Are these Jewish "spiritualists" converted after the apostolic pattern, or has heaven seen it to be necessary to raise up a new order, who are commissioned to correct the errors of the apostles? and is it in this manner that the Jews are to perform the work assigned them—assigned by those of their own faith—of converting the world? Yes. All these interrogatories must be answered in the affirmative, or else the curse imprecated by the murderers of the true

* Dr. Durbin asserts, after D'Israeli, that "Neander the founder of Spiritual Christianity, and who is Regius Professor in the University of Berlin, is a Jew."—(Obs. in the East.)

Messiah which has smitten their blinded children, has smitten also their moral posterity; and God is sending strong delusion that they should believe a lie, that they all might be damned, who believe not the truth, but have pleasure in unrighteousness.—And so the prediction of Peter, that there should be false teachers among us, as there were false prophets among the people of old, who privily should bring in damnable heresies, and bring upon themselves swift destruction, is now fulfilled. The agents and elements of "the tornado" are here disclosed, "for many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of!"

But is it not astonishing, that those to whose history God has pointed so often, and in terms so startling, as the beacon to warn us of danger, should become the agents in leading Christians to destruction? It is an awful thing thus to trifle with the word of God, "for it is your life!" There is no fanaticism, no insanity, to be compared with this!

Indeed, it must be seen, that the true secret of the opposition to, and corruption of, the second advent prophecies are found in the parallel between the case of those who thus treat these prophecies and those who treated the first advent prophecies in the same manner. The parallel here referred to is no invention of fanatics; it is no fancy sketch. The history of it is as old as the New Testament; and its bearing upon our position is the subject of prophecy. The statements of Ben. Mordecai, a Christian Jew of the last century, made to show the position of his unbelieving brethren, show so clearly the parallel between the Jews who reject Christianity, and those Christians who reject the second advent doctrine, that we can hardly avoid giving some extracts. He says:—

"When I see my brethren forced into such contradictions, I cannot help thinking it much safer to trust the interpretation of the ancients, who were unbiassed, than the modern glosses of men who seem so deeply prejudiced."

"It is of very little consequence in what sense our commentators now-a-days may explain these texts.—Our ancient Rabbins were disinterested, and unbiassed by their prejudice; and understood them as the Christians now do. But our moderns are under subjection to human authority; and care not how much they strain and distort the natural sense of Scripture, if they can but evade the force of the Christian arguments. It was not while the Messiah was expected to come within the times appointed; nor for some time after the Christian Era began that they ever thought of disagreeing with the ancient interpretations; nor till they were disconcerted by the arguments which the Christians urged from the prophecies; and then they were obliged to defend their unbelief by a new and forced interpretation of the texts. In so critical and suspicious a time were the present glosses introduced, and the authority of the prophet Daniel first began to be slighted. But neither has this been found sufficient to serve the purpose; and therefore, after much struggling in vain against the truth, their objections have been thoroughly canvassed and replied to: and they have been obliged to pursue such a desperate method to defend themselves, *Ne quid Religio detrementi capiat*; as shows at once their weakness and distress: by setting up a dictatorial power, which forbids, under the penalty of a curse, that the subject should be examined into."—*Apology of Ben. Mordecai, Letters 2, 3, 4, pp. 128, 166. London, 1733.*

At the time of the first advent there were three classes, at least, who gave the prophecies which referred to that event as many different applications.—1. Those who supposed Cesar* to be the universal conqueror and ruler of the Messianic prophecies.—2. The fanatical desperadoes who led so many of the Jews to battle against the Romans, sustained them under their unparalleled suffering by holding out with the prophecies the hope that their Messiah would make his appearance in their extremities; deliver them from their enemies, and extend his kingdom over all the

* "Now, this oracle certainly denoted the government of Vespasian, who was appointed emperor in Judea."—*Josephus, Wars, B. 6, c. 5, s. 4. See also Benjamin Ben Mordecai. Apology. Letters 2, 3, 4.*

earth. 3. The disciples of Jesus applied them to him, as we are told in the New Testament. The first class were popular with the Romans, the second were popular with the Jews, and the third class were "hated of all men."

So it is with the prophecies of the second advent. The Roman Catholics and Mormons assert that these prophecies assure them of universal empire. The "spiritualists" believe as fondly that the same prophecies are to be fulfilled in the conversion of the world. The Adventists believe, that "He who built all things" is to "make all things new." "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The Romanists, if not the Mormons, are popular with the crowned and titled lords, the ignorant and the vile of this world, so far as they are identified with the promised exaltation. The spiritualists are popular with all who dream of accomplishing by subordinate human instrumentalities, in the improvement of man, what can be accomplished only by the direct agency of "the quickening Spirit" of God, in the entire renovation of man. The Adventists are "hated of all men."—By the first class, because the promise which is the anchor of their hope, is the death warrant of these men of blasphemy and blood; by the second class, because their plans and projects as a means of accomplishing what they promise, not in their being results upon men's interests in this life, are seen to give the lie to the God of truth, and to be a most fatal device of hell for the deception and damnation of the precious ones who have tasted that the Lord is gracious.

That the first class make void the word of God, is known to all who know that the Papists are denied that word, however it may be reluctantly allowed where policy demands it, and that the Mormons substitute for it their own contemptible "bible." That the second class do the same, is evident, so far as the followers of Swedenborg, the only consistent portion of the class, are concerned, since his writings hold the same rank with them that Smith's bible does with the Mormons. They are both believed to be inspired of God. The same thing is also done by the other portion of the spiritualists, though in a somewhat different manner.

There are two modes by which the promise of God is made of no effect by the "evangelical" spiritualists, as they would be called.—1. By referring to an assumed "general tenor of Scripture," which is authorized by no particular portion. 2. By spiritualizing every particular portion so as to create a sufficiently accommodating general tenor. (To be continued.)

Kept for the Good it has Done.—We like the idea of keeping some things simply for the good they have done. But there are other things that when they have served their turn, better be laid aside or thrown away. We were run into this train of thought the other day, by calling on a brother who had warmly espoused Mr. Miller's error as to the Advent, and seeing yet hanging up in his room the old chart footed up 1843 in large figures. Really this 1843 chart looks out of date, and in our opinion ought to be laid aside as much as an old almanac; albeit if any one is disposed to keep it, for the good it has done, we suppose he has a sort of right to do so.—*Morning Star.*

Amen, and amen! By the way, this case of keeping the old chart "for the good it has done," reminds us of another mode of keeping it. If we remember rightly, the case to which we refer took place at Fair Haven,—perhaps it has been resorted to also in other places. The old orthodox society in that place built a gorgeous new church for the benefit of future generations, as well as the present; and among "the good" things deposited under the corner-stone, we were told, was one of these "out of date charts." Shortly after the deposit was effected, one of the society informed "a brother who had warmly espoused Mr. Miller's error as to the Advent," of the transaction, expressing at the same time the spirit which prompted the deposit.

The "brother" heard the affair related very calmly and then remarked, "Well, I tell you what it is, they will have more divinity under the corner-stone than they will ever have in the pulpit!"

ERRING BRETHREN.—We have received considerable censure for our willingness to extend the hand of affection and kindness to those of our brethren who had strayed, ignorantly, no doubt, but now show a disposition to retrace their steps. But we do not think we have erred in thus doing. If God receives the returning prodigal, it is no part of our duty to bar the door of charity against him, and leave him to perish on the husks of error and exclusiveness. Should not we rejoice to hear the cry, "Father, I have sinned against heaven and in thy sight!" And when such confession is made, we dare not withhold our sympathies. It can not be otherwise than that the true child of God, when he sees his error, will eagerly make a full confession of his sin, and manifest much anxiety to repair what mischief he may have caused. We do not pretend to know that our brethren are sincere when they return without confessing their faults, and therefore we are not obnoxious to censure on that ground. We have no confidence in the sincerity of any who do not manifest humility and broken-heartedness. May we all have a "broken spirit and contrite heart, and tremble at the word of God," that we may be accepted of him.

Correspondence.

LETTER FROM BRO. H. MUNGER.

Bro. Jacobs:—I see in the "Day Star" the advertisement of my Water Wheel, copied from the "Advent Herald," with your comments. I wish to make a few statements of facts, as a reason for doing as I have done; and I am perfectly willing to be judged by my brethren when they shall understand the whole matter, and receive that reproof which the wisdom that is from above may dictate.

The facts are these. I am connected, or in company, and that necessarily, with a man who is not a professor of religion. While this connection exists, it becomes me faithfully to fulfil my obligations. Men of science, who have examined this wheel, are advertising it in other papers, which of course I am not responsible for. I thought it no harm to advertise in the Advent papers, in order that my brethren, those engaged in business requiring water power, might know where to procure a cheap article for their use. I received advice from the brethren in this region relative to this course, and was counselled so to do. As this is the channel of business in which I have been engaged for years, I know of no better way to support a large family, and pay my debts. You propose that I take to sawing wood. I am not above doing that, I assure you; but I am satisfied that I could not thereby support my family, and discharge my obligations, which I am bound to do, if possible.

I have two classes of men to contend or reason with; one class say, that I am owing certain debts, and ask if looking for the Lord leads me to abandon a lawful business, and thus refuse to pay my just debts! If my faith requires me to relinquish an honest occupation, a scriptural attendance to which would enable me to pay what I justly owe, I have learned all I wish to know about Millerism. The other class take the ground that you do, which must result in effects that my conscience cannot approve of.

Whenever I have said that I believe that the Lord would come before this improvement could be perfected—which I do believe—I have been looked on as inconsistent in a high degree. My business connection requires (and I do not believe that God condemns) that I should pursue the course that I have.

You say it cannot be of present advantage, as you suppose from its cost, and the time required to get it in operation. You are in error. It can be put in successful operation within ten days after an order is given, and at a very trifling expense.

Now, if I am to be thrown away for following my lawful business, those brethren under whose advice I have acted must also be thrown away, and they are among your warmest friends and supporters.

As your advice is to go to sawing wood, let me drop a small piece for house consumption. While you are cutting off and throwing away, let me advise you, that when you next publish in your paper a definite period

of time, and express your belief that the Lord will then come—and you should receive another hundred dollars a few days before that point of time arrives—throw them away, and go to sawing wood, and not then buy new printing materials! "Consistency (I will not say anything harsher) is a jewel!" If it be wrong to receive money for anything but sawing wood, you will certainly grant that it should not be received unless earned in the exercise of that calling.

I do not suppose that you would wantonly injure my reputation as a Christian, and therefore I ask you to give your readers the facts as I have stated them, that they may know how I am situated.

I feel justified in the sight of God in my course, and enjoy the peace and love of God in my heart. I love the appearing of my blessed Savior, and am patiently and earnestly looking for him every day. I fully believe, yea, have blessed assurance, that soon he will appear unto me, as well as unto the whole Israel of God, "the second time, without sin unto salvation."

Yours, waiting, watching, and working,

HIRAM MUNGER.

Chicopee Falls (Mass.), Jan. 2, 1846.

We are glad to see by the above, that there a few brethren, though still holding the error of the "shut door," who approve of working for a livelihood. We are sorry to say, that there are too many in this region who do not do so. We do not know what would become of such if there were not those on whose honest labor they do not hesitate to impose.

LETTER FROM J. W. BONHAM.

Dear Bro. Himes:—I have recently received a letter from Bro. Winter, of England, in which he states that the cause there is prospering, although the brethren have been disappointed. He states that, notwithstanding most of the brethren who went from this country to England have returned, God has raised up others, who are carrying forward the work. There are now four individuals, who have been excommunicated from the Established Church, sounding the midnight cry through England and Wales, under whose instrumentality the cause was receiving many accessions, both from among professors and sinners.

I am also informed that Bro. Barker, who went from New York, is laboring in the County of Norfolk, east of England, and that Bro. Dealtry and Burgess are making a great movement in Devonshire, west of England, while Bro. Micklewood and others are in Nottinghamshire, the north, and Bro. Winter in the Counties of Surrey and Sussex, in the south. Bro. Winter says that the brethren are about opening a Second Advent Tract Depot in London. He says that the brethren in England are generally looking to 1847 for the termination of the 2300 days.

Bro. Winter desires to know whether any of our brethren intend going to England; and that the brethren there much wish to see Bro. Himes and Litch, as there is now an opening in London. Bro. Winter is scattering publications in all directions. He requests that his love may be given to all his dear brethren in America, and that all papers sent to him be directed to the care of G. Lloyd, Tulse Hill, Buxton, Surrey, London.

Yours in hope, J. W. BONHAM.
New York, Jan. 6, 1846.

LETTER FROM BRO. I. R. GATES.

My Dear Bro. Himes:—I have recently been on a tour to Newburyport, where I had been invited by Elder D. Pike to attend two days' meeting. The Lord has blessed us in our efforts to save souls. We commenced our labors on Tuesday, in the new Christian meeting-house, and had three services each day: a prayer and conference meeting in the morning, and preaching in the afternoon and evening. The Advent brethren attended with us, and all seemed engaged in the work of God. Bro. Pike received us freely, and wished to know nothing among the people save the once crucified, but now speedily coming Redeemer. The last day of the old year we held a protracted meeting until after 12 o'clock at night. We both preached to a large and sober congregation, on subjects appropriate to the occasion; Bro. P.'s text was, "I will pay that I have borrowed," and mine, "Know thou, that for all these things, God will bring thee into judgment." At the close of the discourses, several requested prayers. Thus we closed up the old year, with all its sober considerations, and entered upon the new with fervent devotion, and renewed consecration to God.

I spoke twice on New Year's day in the Christian meeting-house at Hampton Falls, and I trust to good effect.

Yours in hope, I. R. GATES.
Exeter (N. H.), Jan. 5, 1846.

LETTER FROM BRO. L. KIMBALL.

Dear Bro. Himes:—Could I convey to you my present views and feelings on paper, I would gladly do it: but it is impossible. Since Bro. Hale was here, I have spent much time in examining the evidence he presented for the speedy coming of our King in glory, and must say that I can see no way to avoid the evidence. Hence my soul cries out in faith,

"This earth's eventful story,
A few short months will tell."

I have been lecturing on the subject, and illustrating it to the eye by the aid of a large diagram for that purpose, but never have I seen the evidence in that clear light, and its strong bearing until last Friday, while passing through a review of the subject. It shone out like the unclouded sun at noon-day, which expelled every doubt from my mind, that we shall soon witness the "redemption of Zion."

With my present light I don't see how the 2300 days can be extended beyond the commencement of the Jewish year 1846. "The commandment" went forth in the spring, and it is satisfactorily clear to my mind, that Christ was "baptised and anointed" in the spring, which terminated the 69 weeks, and of course the whole period must terminate in the spring. This is my faith; and so clear is the evidence, that it has stirred all within me. Thrills of joy run through my heart,—and yet I feel a deep anxiety for myself and the dear brethren and sisters, that we may be found in a state of preparation when our Lord comes. The words of Christ, "Lest coming suddenly, he find you sleeping," and the command to "Watch," has rung through my soul with power. O that I could sound it in the ear of every brother and sister throughout the world—"Watch;" "lest coming suddenly, he find you sleeping!" It does appear to me that the harvest is ripe, and I am daily expecting the reapers to enter the field, and for aught I can see, any day now may witness the "redemption of Zion." O what a moment of interest we now occupy! How ought we to stand, "having our loins girt about with truth, our lights burning, and we like unto those men that wait for their lord when he shall return from the wedding." O what joy springs up in my soul! What! so soon to be delivered from the curse—from sin and its consequences? I believe it—yes, I believe it. O ye tried and tempted ones, look up—"Behold the Bridegroom cometh!"—"His reward is with him," and "he will deliver those that trust in him." Then "they that wait for the Lord shall renew [change] their strength; they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." Be encouraged my brother to struggle on a few days longer, and then deliverance will come. Yes, glory to God, deliverance!

Since Bro. Miller and Hale were at Morrisville, we have had occasion to rejoice over two penitent sinners, that are now with us, looking for the Savior with joyful hearts. To God be all the glory.

In gospel hope of soon meeting you and all the dear saints of God in his everlasting kingdom, I subscribe myself your unworthy brother in the gospel,
L. KIMBALL.

Waterbury (Vt.), Jan. 5th 1845.

Fear the Sexton.

Not many years ago a clergyman, on a journey, stopped to spend a Sabbath in a small village, where there was no church edifice, but where he soon found that the Universalists had been preaching in the school-house for some time past. Two or three preachers of that persuasion were still in the village; some public meeting connected with their cause having called them and kept them there.

The travelling clergyman succeeded in obtaining the use of the house for a part of the day, and gave out word that he would preach. The people came together, not knowing what doctrine they should hear, but most of them being inclined to Universalism.

He took the text, Luke 12:4, 5—"And I say unto you, my friends, be not afraid of them that kill the body, and after that, have no more that they can do:

but I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."

He then proceeded to say that there were two opinions as to the meaning of the word "hell" in this passage. One opinion is that it is a place of torment into which the wicked will be cast after the death of the body. But the other opinion is that the word means the grave. On this latter opinion it is very evident, he said, whom we are to fear. "Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into the grave; yea, I say unto you, fear him." Fear not the assassin who comes armed with a deadly weapon, he can only kill the body, but O my friends, I will warn you whom to fear; fear him who has power to cast your murdered body into the grave; yea, I say unto you, fear the Sexton!!

He then proceeded with a very simple but pointed discourse in defence of the gospel, and in opposition to the doctrines of the false teachers that were misleading the people, and showed them that the Bible must be full of just such nonsense as he had made of this passage, if there were any truth in Universalism.

A plain man, one of his hearers, remarked on coming out, that this unknown preacher, by a single stroke had demolished all that the Universalists had done in all their previous labor in that vicinity.—N. Y. Obs.

Come Away!

O! come—come away, for time's career is closing;

Let worldly care henceforth forbear;

O! come—come away!

Come! come! our holy joys renew;

Where love and heavenly friendship grew

The Spirit welcomes you.

O! come—come away!

Awake! awake! no time now for reposing!

"The Lord is near!" breaks on the ear;

O! come—come away!

O! come where Jesus' love will be,

Who said, "I meet with two or three."

Sweet promise! made to thee:

O! come—come away!

Come! where sacred song the pilgrim's heart is cheering;

Come, and learn there the power of prayer;

O! come—come away!

In sweet notes of sympathy,

We praise and pray in harmony—

Love makes our unity;

O! come—come away!

Night will soon be o'er, and endless day appearing,

You leave the gloom for your sweet home;

O! come—come away!

These words in trumpet-tone resound,

And the dark, cold, sepulchral ground

Confesses Jesus crowned.

Then come—come away!

DELOS MANSFIELD.

Oswego (N. Y.), Dec. 1845.

American Board of Missions.

The receipts of the American Board of Missions in the month of November, amounted to \$64,808.44, including a legacy of \$40,000 from the late Daniel Waldo, of Worcester, Mass.

The Missionary Herald for January contains the following summary of operations and results to the present time.

Under the care of the Board are twenty-six missions, embracing ninety-two stations; at which are laboring one hundred and thirty-one ordained missionaries, nine of whom are physicians six physicians not ordained, thirteen school masters, eight printers and book-binders, 11 other male and 181 female assisting missionaries, in all 350 persons sent forth from this country; with whom are associated in the missionary work, 19 native preachers, and 161 other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to 485.

Under the pastoral care of these missionaries, and gathered by them, are 65 churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having 5 type and stereotype foundries, 20 presses, 30 fonts of type, and preparations to print in more than 30 different languages. During the year under review 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise, for the missions, to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers have 440 pupils; and 27 other boarding schools, with 1005 pupils make the number of boarding scholars 1445. The free schools,—including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it,—616, with 23,871 pupils; making the whole number of pupils to be 30,197.

The Future.

In all ages men have believed in a future existence of some sort or other. It has been the belief of not only those who have enjoyed the enlightening influence of revelation and the teachings of God's spirit, but also of those who have been surrounded by the profoundest depths of heathen darkness. Nature herself seems to teach that this is but the anti-chamber to an existence more extended. To us, as individuals, it is of the greatest moment to know something definite as to its nature; whether it is to be real or imaginary—with a body, having members and parts, similar to our present, or an undiscernible, ethereal something, that we cannot describe,—definite place of abode, or continually traversing the unbounded regions of space, exploring the deep recesses of the universe,—and whether that existence to be unalloyed happiness or checked with the blight of human woes. The subject is worthy of our most solemn thoughts and the closest attention.

In the creation of our first parents, all pure and holy in the Eden of the Lord, was it not the design of the Creator that they should thus dwell in all the loveliness of innocence and immortality? If so, though disobedience has temporarily driven them from its happy bowers, will not the atonement of Christ and obedience again reinstate them at the restitution of all things? Will not this earth renewed, the curse removed, and sin destroyed, present a locality fit for the abode of the Sons of God? Will it not be a paradise restored? When the tree of life again shall grow on the banks of God's river—The tabernacle of God be with men—and the good shepherd shall lead his flock by the fountain of still waters, where will there be the space for sickness, sorrow, pain or death to disturb the quiet repose of the confiding inhabitants of the New Jerusalem?

If it were even a matter of doubt that we were to exist in a future state—that the character of that existence, as to rewards and punishments, is to be influenced by our personal conduct here, would not the voice of wisdom dictate to us so to live, that, let the matter stand as it might, we would be ready to give up the account of our stewardship with joy.—*Albany Religious Spectator*.

Rev. Theodore Parker, of Roxbury, the Unitarian Deistical preacher, has taken charge of a so-called religious society at the Melodeon, in Boston, where he has preached once a Sabbath the year past. He is a man of learning and talents, and honest enough, withal, to follow out the infidel tendencies of Unitarianism to their legitimate results, and to preach them in all their length and breadth.—*Boston Post*.

The Millerites.—Some of the many fabrications about the people called Millerites, are, to say nothing of their absurdity, so decidedly silly, that it is surprising to see them copied into any respectable paper. That some of this sect—if sect it may be called,—are fanatical, is not to be denied: but that any bands or companies of them strip naked, dance, and roll on the floor, as has been reported, will not be credited by any man who has any acquaintance with the Millerites, or a decent share of common sense.—*Scientific American*.

At Akron, Ohio, the Second Advent Tabernacle, was badly shattered a few days since, by the explosion of a keg of powder. The pulpit end of the edifice was completely blown down, the north wall protruded out of line, and hanging by the corners, the roof unsettled, and the windows dashed into fragments. The keg had been placed immediately in front of the pulpit, but by whom no one could tell. The Bible which lay on the pulpit, was unharmed.—*Exch. paper*.

Alteration of the Jewish Sabbath.—A German paper states that the Jewish Reform Committee, sitting at the head of which are Messrs. Goldschmidt, advocate; Creusedach, professor, and Schwarzschild, physician; and to which all the most eminent Jews of Germany have adhered, has taken an important resolution. It has decided that the Jewish Sabbath shall be kept on Sunday. The committee has appointed divine service to be performed on Sunday, in the new Jewish temple in that city. The names of several Jewish preachers are mentioned as destined to take part in it.—*Evang.*

THE HERALD AND WATCH.

BOSTON, JAN. 13.

Removal of the Office of the Herald

To No. 30 DEVONSHIRE-STREET, 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

"VOICE OF TRUTH."—We are glad to perceive the liberality of our brethren in their support of this paper. We feel great satisfaction in all that tends to advance the Advent cause in any part of the country, particularly in the West. We have expended much money and labor for the establishment of the cause in that part of the country; and while some to whom its interests were entrusted have abandoned, or perverted them, we cannot be too thankful for the course that Bro. Marsh is pursuing, both to save and advance it. Our friends in this vicinity, who wish to obtain the "Voice of Truth," can receive it weekly at this office.

NEW MUSICAL WORK.—We have received the first number of a monthly paper devoted to the interests of Sacred Music. It is entitled *The Library of Sacred Music*, and contains sixteen royal quarto pages of music, adapted to Choirs, Musical Associations, Family Circles, &c., with piano forte accompaniment. Its contents are exceedingly rich, and bear evident marks of the good taste and ability of its talented editors—Messrs. Wyman and Newell, the former of whom is favorably known to the Musical world as the President of the New York Sacred Music Society. It is got up in beautiful style. It may be obtained at this office. Price 25 cts. a number.

"FOREIGN PROTESTANT TELEGRAPH."—This is a new sheet, handsomely printed, and published by M. A. Dow & F. P. Browne, at 14 Devonshire-st., Boston. Its design is to advance the interests of foreign Protestants. Terms, \$1 for a vol. of 26 Nos.

Bro. A. BALDWIN, of Massena, N. Y., writes:—"We have had some severe trials to pass through in this section the past year. Some have fallen, but a goodly number stand fast in the truth, and look for deliverance speedily. Our meetings, on the whole, are well attended, and generally interesting. To the praise of God's grace, we are happy to say, we have had a refreshing for a few weeks past. We still look for better days, and most and best of all, for the coming King in his glory." We rejoice that God has made our brethren in Massena triumphant over their enemies. They have our prayers, that they may be kept faithful to the end.

Bro. EZRA SHEPARD, of Melville, N. H., writes that they have had no help from ministering brethren for the year past. They are almost famishing for the word of life. Yet he, with a few others, stand fast in the truth. We should be glad to visit them, as Bro. S. requests, but at present we are unable to do so.—We are happy to say that our dear Bro. Churchill has again cut loose from his worldly affairs, and that he will soon be among them in the fulness of the blessing of the gospel of Christ. The prayers of our brethren have been heard, and soon will be answered. Let them trust in God, and not be afraid.

Bro. H. FERNALD, of Hallowel, Me., writes, that the little company of the disciples in that place are prospering in the Lord. And although they have been made to suffer from the evil reports of interested individuals, yet they still aim at the attainment of true holiness, and still "exhort one another daily, and so much the more as they see the day approaching."

Not having liberty to do this in their old associations, they have separated from them and now worship as their consciences dictate. They are looking for the kingdom of God to be speedily revealed. May the Lord keep them during their trials, and preserve them blameless to his glorious appearing.

Bro. O. R. L. CROSIER, of Canandagua, N. Y., says, though he differs from us as to our position, yet he gets some good from the "Herald." He exhorts us to greater spirituality and devotion in the cause. We shall endeavor to profit by his kind advice. We agree with him in the following extract:—

"We tread the verge of the 'age to come,' its solemn scenes should affect our minds, and banish thence every unholy feeling. We should breathe its spirit, and anticipate its joys. The Lord is coming! Do we believe it? If we do, this will hush all bickerings and contentions. Discord will yield to harmony, hatred to love, lifeless form to living power, and prayerless gloom to prayer and praise. May the Spirit guide you into all truth; and that you may yield to be led by it in the path of humble obedience, is the prayer of your brother."

Bro. FANCHER, of Sandy Hill, N. Y., writes, that the little flock in that place are firm in the Advent faith, and still look for the speedy, personal appearing of the Lord from heaven. He says the "Herald" must be sustained. We thank our brother for the aid he has rendered us in the work from the beginning.

Bro. PINNEY, of Seneca Falls, N. Y., is still in the field, and laboring with success. His appeal for help in that region would bring us there, if imperative duties at home did not prevent. The harvest is plentiful, but the laborers are few. We hope our brother will be encouraged; God may soon open the way to give him the necessary aid.

Bro. E. C. FELLOWS, of Juliet, Will Co., Ill., makes an urgent request for brethren Miller, Litch, Himes, and some others, to visit the West and South. He says: "I do think that the brethren above alluded to occupy too small a territory. Ought they not to branch out South and West? May God send some one to break to us the bread of life, and comfort and sustain us in this hour of temptation." We should be glad to aid our brethren in the South and West. But it will not at present be practicable.

Bro. REYNOLDS, of Danville, Vt., writes, that the cause is prospering in several places which he visits in that region. In reply to his request for a Conference at Danville, we are unable to attend one at present.

DR. DURBIN'S NEW WORK.—We are preparing some strictures on the remarkable views of Dr. Durbin on the prophecies, lately from the press. His views are an instructive illustration of the words of Isaiah, which some have applied to our own times: "They be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2:6.

HALE'S LECTURES.—The delay of Bro. Hale's Lectures has been caused by his feeble health. But he has now completed them, and they will be issued without delay.

ENGLAND.—It will be seen by Bro. Bonham's letter, that the cause in that country is rising. We should be happy to visit them next spring, if Providence should so direct.

☞ We thank Bro. H., of Richmond, for his letter. We are now satisfied that what we stated about the cause, &c., in that vicinity, was substantially correct.

☞ To our FRIENDS AND PATRONS.—We are happy to say to our kind and liberal friends that this office is now nearly relieved from embarrassment. We hope to be able to say very soon, that we "owe no man anything." Those who have aided us in our necessity, will accept our unfeigned thanks.

CONFERENCES.—Conference at Kingston, Mass., Jan. 22 to 25.

Three Rivers, Jan. 30 to Feb. 1st.

I will be at Brimfield on Thursday evening, on my way to Three Rivers. J. V. H.

Bro. KIMBALL's letter is received; and will be attended to.

Bro. I. R. GATES' P. O. address is Exeter, N. H.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 37½ cents.

Whitehead's *Life of the two Wesleys*.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's *Concordance*.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

☞ NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

☞ We are in want of a few copies of No. 5 of the "Morning Watch."

Letters and Receipts for Herald and Watch,

TO JANUARY 10.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. Hawley, 256; E. Southard, 259; R. Morau, v 10; J. Murray, 258; E. Barry, v 10; N. Langley, 269; S. Boyce, 269; J. P. Crosby, v 11; B. Curtis, 260; E. Bradley, 270; W. Mix, 256; M. Brooks, 269; J. B. Southmead, v 11; W. H. Ferrald, 277; A. Bliss, v 9; T. D. Dumas, 243; W. M. Stephenson, 243; J. Dumas, 270; E. Goodsell (we have not the name—does not Bro. Litch or Sebring send it?); J. P. Smith, 235; A. Andrews, 288 (the pamphlets will be at N. Y.); B. Leonard, 269; C. O. Taylor, 269; C. Stevens, 252; A. C. Knowlton, v 11; H. Howard, v 10; E. Van Kleek, 264; J. Curtiss, v 10; J. Clark, 2d; H. N. Allen, v 8; F. Washburn, v 11; G. Storer, 269; S. Thomas, 269; S. Greenish, 269—each \$1. J. Parker, 258; H. B. Baldwin, v 11; W. Smith, v 11; D. Demmou, v 10; L. Bronson, 278; W. Mitchell, v 10; T. Parker, 252; P. Jackson, 262 (besides pamphlets, and 50 for C. Starks, 253); C. Babcock, v 12; M. Martin, jr., v 12; M. Merrill, 269; W. Tinkcom, 261; J. Libbey, 280; D. Goodwin, v 11; J. G. Whipple, 279; E. S. Loomis, 282—each \$2. S. N. Davis, v 11; J. Patten, v 10; P. Convers, 261; L. P. Allen, v 10; D. Chatterton, 260—each \$3. A. Tucker, 288—\$4. P. G. G.; J. F. Morton, v 13—each \$5.

M. A. Hoxby, v 10, \$1 20; W. C. Gilman; "T." (all correct); T. G. Clayton; S. Stone, v 11; and donation \$6; S. Chapman (T. Rogers credit for \$2, 296, and J. Nocke and T. Patten cred. each \$1 to 269); D. F. Wetherbee, \$4; J. E. Ainsworth, v 10; W. Luther, 261; J. Stevens, v 10; W. W. W. Alsbrook, \$4 31, in full; A. Harris, \$1 (have none of the separate Nos. ordered, so have sent the entire vol.); P. Hawkes; J. Huntington, \$2; L. Kimball; J. Litch, \$15; M. C. Wedd (the paper is sent every week E. Hill); J. M. Smith, \$5.

BOOKS SENT.—One box to D. Campbell, Toronto, C. W. (you will probably find them at the Custom House). One bundle to J. F. Morton, Washington, D. C. One bundle left in Milk-street, as directed by S. Foster, Jr.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 24.

Boston and New York, Wednesday, Jan. 21, 1846.

WHOLE NO. 246.

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"Be Comforted."

LINES ON THE DEATH OF A CHILD (L. M. LEWIS.)

"Oh who hath we like mine?"
A stricken mother cried,
As her beloved child
Was taken from her side.

"My darling, only child!
How can I yield her up!
My Father! must I drink
The dregs of Sorrow's cup?"

She wept, and "Jesus wept." They hid
The child among the dead;
"Thy will be done," heart brokenly,
The grieving mother said.

For keenest anguish wrung her soul,
The joy of life was gone;
She strove to say, "Thy will be done!"
But how bereaved and lone!

"Thou wert my precious, treasure-child,
Thou wert the world to me;
Oh had I seraph wings, how soon
I'd fly and be with thee!"

"Thou wert the sunlight of my life—
Now thou art passed away;
My sky is shrouded o'er with clouds,
To night is turned my day!"

Oh weep not, "Rachel," I would tell
Of a bright and promised land,
Where with thy white-robed little one
Soon thou wilt joyful stand.

Be comforted! 'tis not afar—
'Tis on the Eden shore,
When quickly Time's sad journeyings
Are passed, to be no more.

Be comforted! Minerva, dear,
Has sure been called away,
Because it was the Master's will,
And better than to say.

And in the Shepherd-Savior's arms,
The blessed lamb is borne;
He loves it best—doth all things well;
Weep not, Oh do not mourn!

Be comforted! the lovely child
Will be thine own again,
When in the heavenly kingdom
With Jesus thou shalt reign.

Thou should'st be happy, mourner,
Nor thus like Rachel grieve;
For God hath said, thy little one
Thou shalt again receive.

Fair sister angels bore her hence,
And in the silent dust
She peaceful sleeps: be comforted,
She'll rise when rise the just.

How glorious, then, will be thy child,
Beauteous, immortal, fair,
Robed in the righteous garments
That infant cherubs wear.

How sweet her song, when by thy side
She sings (bright angel form!)
Of Him whose steps the whirlwinds hide,
Whose way is in the storm!
Ah! thou wilt be rewarded then,
For all thy care and love;
Thy child brought back from death's embrace,
To "victory!" sing above.

And too thy song will higher swell,
Thy harp have sweeter tone;
Since thou wert once a mourner,
Grief-stricken and alone.

North Granby (Ct.), Nov. 1845.

E. C. C.

Fragments Concerning Popery.

PAPAL ATTITUDE TOWARDS PROTESTANTS.

It is now unnecessary to examine into the spiritual attitude assumed by the Papacy towards the professors of other religions. That question has been answered by her infallible councils and standard formularies. It is equally unnecessary to inquire into the practice of Popery towards the professors of the Protestant faith for two centuries after the Reformation, as that question has been answered with equal clearness by history.

Some of those benevolent spirits who have taken Popery under their protection, and for the sake of their own credit, are naturally anxious to efface the burning reminiscences of Smithfield, may go so far as to admit a connexion between the doctrines of the Church of Rome and a morally diseased state of society; while they will repel, as a groundless calumny, the charge that she cherishes the same fixed and immitigable hostility to Protestantism which characterised the bloody policy of the Marian reign. It would be hard to say, whether it is most difficult to deal with the ignorance or the obliquity of Liberism. Things which are capable of the clearest proof in themselves, must nevertheless be understood before we can hope to render them intelligible to others. But as the modern attempt to whitewash Popery proceeds, in a great majority of instances, upon the rejection of all evidence in support of the unchangeable nature of the system we cannot gain an entrance to such minds for the elements of conviction. The modern liberal is generally ignorant of the constitution of Popery, and he is resolved, for a twofold reason, to avoid every opportunity of becoming acquainted with its character and tendency. He has not religion enough to render an acquaintance with its spiritual character an object of interest, and he cannot consistently sanction, by his personal assent, the establishment of charges which would impeach the creed, or stigmatise the practice of his political allies. With persons of this description (and they constitute by far too numerous a class in society) it is all but impossible even to discuss the subject. Where the obligations of principle have ceased to influence the conscience, no weight of evidence will be sufficient to convince the understanding.

There is, however, a large class of Protestants placed in what may be termed a neutral position, in reference to this question. They are not disposed to favour the pretensions of Popery, and still less inclined to subject the Government of the empire to the influence of Papal demagogues; but, owing to a general ignorance of the real character and ambitious aspirations of the Church of Rome, and the means which she is employing to further her objects, they are under the influence of that conventional scepticism, which obtains with regard to most of the charges which are now beginning to be seriously urged against her.

PAPAL OPPOSITIONS TOWARDS PROTESTANT MISSIONS.

Our readers have been frequently apprised that the Roman Catholic Church has been for some time stren-

uously opposing Protestant Missions, by sending out their priests wherever such a mission has been established among the heathen; in corroboration of this it has been recently stated by an English Journal, "That the Society of the Propaganda at Rome received last year the sum of upwards of \$500,000, which was employed in following the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of their labors, by instilling into the minds of the heathen the errors of the Roman Catholic faith."—*Presbyterian*.

It is stated that the society of the Propaganda received last year the sum of £113000, which employed in following the missionaries of the English Church wherever they went, for the purpose of counteracting the effect of their labors by instilling into the minds of the heathen the errors of the Roman Catholic faith.

In Persia, the Catholics are continually interfering with Protestant missions and schools. Dr. Grant says that the Pope has sent into Persia three times as many missionaries as the Board.

PAPACY AND PROPAGANDA.

The Propaganda Society held its meeting at Rome in 1842 when addresses were delivered in no less than 48 different languages by its intimates.

The College of the Propaganda.—This College is located at Rome, and is designed for the education of Roman Catholic missionaries. The natives from all quarters of the globe are brought here, and thoroughly indoctrinated in all the principles the Papal church, and are thence sent back to their several countries, by which means the whole body are bound together by indissoluble ties. The College contained in May, 1842, ninety pupils. Of these, as we learn from a foreign Quarterly, "5 were Chinese, 10 Chaldeans, 6 Armenians, 4 Georgians, 5 Syrians, 5 Maronites, 6 Egyptians, 9 Greeks, 5 Albanians, 3 Bulgarians, 1 Illyrian, 3 Wallachians, 4 Germans, 6 Dutchmen, 4 Englishmen, 5 Scots, 5 Irishmen, and 6 Americans. After a pupil has been six months at the establishment, he is expected to bind himself by an oath to devote himself to the foreign missions. The usual period of study is ten years, but this is frequently shortened. When the pupil has finished his studies, he enters into priest's orders, and is furnished with the means of returning to his native country, where it is intended he should devote himself to the duties of his vocation as a missionary."—*Chris. Watchman*.

There are thirteen colleges in the United States under the charge of Catholics; ten of which have been established since the commencement of Jackson's administration. There are now being educated in these institutions about thirteen hundred students.

Feast of Languages at Rome.—The "Constitutionnel" publishes a letter from Rome, which states that, at the feast of languages celebrated at the college of Propaganda, the festival commenced by a prologue in Latin, delivered by an Illyrian. A young man from New-York then recited a poem in Hebrew. Two Chaldeans a dialogue in the idiom of the Rabbits. Abd-Allah-Assemani, a native of Lebanon, declaimed in Syrian verse; and a young man from Bethlehem delivered a discourse in Samaritan. A Persian spoke in Chaldean. Two Turks, one from Aleppo, another from Constantinople, declaimed in Turkish poetry. Two young Indians of Pegu spoke in Burman. Some Armenians read a Latin elegy, a discourse in ancient Greek. A Curd read verses in that language, remarkable for the hardness of the sound. An American of New-Scotland, an idyl in Celtic. Afterwards followed Illyrian, Bulgarian, Polish, German, Dutch, English and French. A negro from Godscand spoke in Amharic. An inhabitant of California sang a song in the barbarian dialect of his nation, accompanying himself with castagnettes. Joachim Kus, from the province of Ho-nan, spoke the language of his country,

composed entirely of monosyllables; a second speaking Chinese of canton. In fine, two other Chinese of Scian presented themselves in their national costume, and read verses in the idiom of their province, terminating those academic exercises by a most harmonious Chinese song. The greater part of the auditors understood but one word "alleluia," which occurred frequently.

Catholic Churches in India.—The Bengal Catholic Herald says:—The Havrah church was founded and built by its present possessor, the Rev. Fr. Paul da Gradoli, apostolic missionary. Mr. A. de Souza laid the first stone September, 1831, and it was consecrated April 24, 1834, and dedicated to the Blessed Virgin. It cost 70,000 rupees, 5000 of which were raised by public subscription. Its length is 127, its breadth 68, and its height 47 feet.

Madre de Deus, Serampore.—This church is a neat building, on the Strand. Its patrons were the Baretti family, its cost 14,000 rupees, of which the Danish governor, the Hon. Col. Bie, gave 609. It was consecrated in 1783, and dedicated to Madre de Deus. A comfortable hospice has since been erected for the residence of the priest, and a public grant leaving to it was added a few years ago by Mrs. Baretti.

Cardinal Pacca expresses great consolation at the brightening prospects of Catholics in England. Romanism under French colors, is at work at Madagascar expelling the Protestant religion. Whenever Romanism has the power, it shows its old persecuting and oppressive spirit. In this country it wears a milder aspect, thus seeking to accomplish by craft, what it cannot do by power. It is still a tiger, although in a cage.

In the U. S. there is now an arch bishop, of Baltimore, twenty-one Bishops, sixteen Sees and 801 Priests and Clergymen. The number of churches is 606; Missionary Stations, 530; Ecclesiastical Seminaries, 21; Female Seminaries, 46; Colleges and Literary institutions, 21; Female Convents, 33; beside 195 other Institutions, such as schools for the Sisters of Charity, day schools and Asylums, with about 15,000 pupils.

Rev. J. V. Himes—Dear Sir:—In the frequent remarks that meet my eyes in print, and sometimes salute my ears in the private circle, I have been led more minutely to enquire after your doings, and sayings, than otherwise. More than thirty years ago I became a professing christian, and still in fellowship with the church of my first love with whom I hope to remain, while time with me continues. But like very many others in all our Evangelical churches, we look with prayerful interest upon the efforts of Wm. Miller and yourself, with very many others in harmonious connection with you, "as good men, and true." And although I am not included in your ranks, I am sadly grieved at the false, abusive, and slanderous assertions, so often repeated both by professors and non-professors, calculated to misrepresent your faith, and prostrate your efforts. Be not discouraged, you are paying the same that very many have paid before, when urged to preach of "righteous temperance, and a judgment to come." Look at Luther and his associates. As the Moravians, not only in the days and person of Count Tinsindoff, but in most of their missions. At the Methodists in their first rise, and sweeping progress. At the Quakers, when they were not suffered to draw the breath of life in Boston. While its air was bearing on its braces the sighs and groans, fanning the anguishing sweat of a most able, talented, devout Baptist Minister, by name of Holmes, expiating under the lash at the Boston Whipping Post, the dark sin of believing that baptism, meant to dip; and that the Holy Spirit's influence, constraining him to warn his fellow men to "flee from the wrath to come," was the Holy Anointing for the Episcopacy; and that this notable expiation might tell us truly the renowned and brotherly source from which it sprang, the Rev. Mr. Wilson a Presbyterian minister of good report felt it his duty and privilege to crown this melancholy ceremony, by stepping publicly up to the Whipping Post, and indignantly "slapping" his good suffering brother Baptist "in the face." [Cotton Mather.] In Connecticut those days witnessed imprisonment for reli-

gious opinions—and history tells us of a mother in Israel, who gave an account of their employment, viz. "prayer, reading the Bible, and singing Episcopal songs, though they felt much cast down; for the town officers were on the look out for their good "Deacon" whom they were hourly expecting." Look at Denmark where the same denomination is this moment suffering under similar trials.

Your mug of water, and your crust of bread, you have been allowed to eat, when, and where you saw fit. Through the length and breadth of the land and the sea, you have "showered your tracts," and loud and long exclaimed, "Behold, the bridegroom cometh! go ye out to meet him." In temples made by hands, and in the tented plain, and under the green spreading forest, and under the sun's noon-day blaze, and under the silent starry night,—the listening birds and echoing mountains, all, *all* bear testimony to this generation, that the Adventists, like Simeon and Anna of old, are watching and waiting for the consolation of Israel. You still are permitted to hold the pure word of God in your hands, and as a breast-plate, with it, to ward off the shafts of the opposers fire,—you gird its promises about your loins and are seen pursuing! Be encouraged then to say to the unbelieving Jew, He whom ye are looking for, is that same Jesus you despised and crucified, saying, "His blood be on us and on our children," who will shortly come again in glory, and will say to you, "Depart"—though ye are called by name, "I never knew you." Continue to say to the unbelieving world the hour of God's judgment is at hand,—mercy now invites both Jew and gentile,—haste, fly, *fly!* to the rock of salvation in the weary land. A belief in the world's destruction, is the only hope for their conversion. From the most innocent babe, to the most aged devout disciple, there is enough of sin, temptation, sickness, sorrow, and death, to tell the true history of this present earth as a "vail of tears." The very elements armed with fury, to destroy man's hopes and joys, and life itself, while man, *man* is the most deadly foe to man, of all created things. When all tears shall be wiped from all eyes, and the inhabitants shall no more say, "I am sick," when the good of all nations and sects shall dwell together without discord, and not a jarring note be heard to mar the general harmony, when all the children of God shall be of one heart and one mind, it must be under a new heaven, and on a new earth! Then indeed we may behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God! And there shall be no more curse, but the throne of God and the Lamb shall be in it; and his servants shall serve him.

You will excuse this long letter,—I only intended to have written a line by way of an enclosure for the extracts, which I now forward, thinking their adaptations or adaptation to your situation might render them welcome.

With true Christian regard for all those who love our Lord and Savior Jesus Christ, I am the unknown, respectfully yours, &c., S. S. L.
New York, Jan. 7, '46.

FROM HOME SOLITARIE, OR SOLITARY HOURS.

This name Immanuel "God with us," was given to Christ as a "sign;" and there is so much grace in it, such an inconceivable fund of goodness and love, that it remains a sign to this day. Many will not believe it, because they think it too much to be true; and as unbelief is never inactive, what they cannot conceive, they imagine they have a right to contradict and oppose. This was the case when the name was first revealed. Many chose to rejoice in Rezin and the son of Remaliah, (Isa. 8th.) rather than in the sign of revelation which God afforded them of an Almighty Savior. It continued to be the case when the Savior was made manifest in the flesh. Good

old Simeon said of him, "Behold this child is set for the fall and rising again of many in Israel, and for a sign, which shall be spoken against." The same observation holds good to this our day. It has become the fashion, especially among some, to speak against Christ, his design, and his office, and to bear those down who profess to believe in him, by the poor artillery of human wit, sharpened by human enmity. Some have been so bold as to try the truth of his divine mission by the test of ridicule; as though any thing which an adventurous sophistry can dress in a ludicrous garb, and which a thoughtless throng may laugh at, must therefore be ridiculous or untrue. It seems, rather, a fallacious mode of getting rid of some arguments, which they have not truth enough or wisdom enough to answer. A fool's cap, forcibly placed upon a wise man's head by a knave, however it might excite the mirth of the crowd, would be no actual disgrace, nor impeachment of his understanding. So, with respect to the things of God; the malice of man, whether covered by a laugh, or open in its violence, is rather an argument of their truth, than of their falsity. To the natural man they were to seem foolishness itself; and is it any wonder then that they should meet with his banter? It is an honor to the gospel, when it is despised by a Julian, a Shaftesbury, a Lucian, or a Voltaire: their scoffs are fulfilment of Scripture, and before they existed were foretold. Themselves, without meaning it, give sad, yet convincing proofs of its divine authority.—Ignorant of true wisdom, incapable of attaining it, and miserable with their own; all the amusement they found upon sacred objects was a "sporting themselves with their own deceiving," having nothing but their own deceivings, the wretched effusions of a sensual soul, to sport withal. Christ, therefore, fulfilling his own prophecies, is to this hour a sign of reproach, and his gospel remains for "the fall, and rising again of many in Israel." Yet, to his people, however their lives may be accounted madness, and their end without honor, this very despised Jesus is the sign of salvation and victory, over sin, the world, and death; and over him also "who hath the power of death, which is the devil." The wisdom of God will one day be justified in his children; when the despisers of his eternal truths shall wonder and perish. Those who can boldly laugh at the conduct of his providence and the revelation of his grace now, will ere long weep and howl for the terror that shall come upon the earth, and call upon mountains and rocks to hide them from the presence of the Lamb, Immanuel, and to ward off his wrathful indignation.

The Jesuits.—A Frankfort paper says there are at this moment in Italy 150 houses of the Order of the Jesuits, containing nearly 4,000 persons, of whom 1800, are priests. In France there are fifty-six, containing 872 Jesuits, of whom 362 are priests. In Germany there are eighty-eight, of whom fourteen are situated in Bavaria, twenty-one in Austria, three in Wurtemberg, seven in Baden, two in the two Hesses, two in Nassau, five in the province of Renish Prussia, three in Westphalia, six in Silesia, three in Saxony, one in Anhalt Kothen, and five in Hanover and the Free Cities.—In the Grand Duchy of Posen there are seven; in East and West Prussia, five; in Pomerania, two; in Brandenburg, two; in the province of Saxony, one. The total number of the Jesuits living in these is 1,000, of whom 400 are eighty-seven houses, containing 536 Jesuits, of whom 220 are priests; and in Portugal eight containing 160 Jesuits of whom seventy-five are priests.

Sad Accident.—We understand that on the 30th ult. Mr. Elihu Peckham, of the town of Pawlings, who went to the woods that morning to draw wood, was found in the afternoon out in the road he had taken, dead, with his neck broken. He had a team of very high fed and skittish horses, and there is little doubt that they ran away with him, and he was thrown off and killed.—*Poughkeepsie Journal.*

Pittsburg, Jan. 6.—The Monongahela broke up yesterday some two or three miles above the dam, and

the ice is coming down in large quantities. The Ohio has swollen very rapidly since Sunday morning. There is 6 feet water in the channel this morning, by the metal mark, and rising.—*Pennsylvanian*.

Under Sentence of Death.—There are three persons in this state under sentence of death, viz.: Tillet, for the murder of John Covert, at Whitehall. Time of execution not known. Wm. Harper, for the murder of Kempt, sentenced to be hung February, 1846. Mrs. Van Valkenburg, for the murder of her husband last March, at Fulton, Montgomery Co. Time of execution, Jan. 24, 1846.—*Albany Atlas*.

Never go back.—Never go back—never. What you attempt, do with all your strength. Determination is omnipotent. If the prospect is somewhat darkened, put the fire of resolution to your soul and kindle a flame that nothing but the strong arm of death can extinguish.—*Port. Trib.*

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, JAN. 21, 1845.

Preface to Bro. Hale's Lectures.

(Concluded.)

In this manner it is, that the professed people of God, in our age, "turn their eyes away from the truth, and are turned unto fables;" in this manner they fulfil the prophecies by rejecting them; and in this manner God is giving us the last assurances of our approach to the final catastrophe. And it is not difficult to discover the snare of the devil in which so many of the people of God are taken.—The history of man abounds with illustrations and proofs of the fact, that it is the work of the adversary to lead men to reject or pervert the truth: if he cannot make an atheist of a man, and get him to deny the existence of the Deity, he will, if he can, make a fatalist of him; so that, while he does not deny the Divine existence, he holds a false view of the relation of God to man which is equally fatal:—God is the operator, man is the mechanical subject of the divine agency. Here the purpose of the enemy is as well served by the perversion as by the denial of the truth. The field of observation, which illustrates the same thing, is as extensive as the circle of religious error. And in the present case, the fruits of the remarkable diffusion of the Gospel, which the last century has witnessed, is made the ground of the arguments which corrupt or overturn the Gospel.

When the people of God were the subjects of violent persecution, they scarcely thought of a millennium but by the resurrection. Now that these days of tribulation have been shortened, so that the Gospel might be preached to all nations for a witness, preparatory to the coming of the end, "the peace and comfort" of this mortal state is to constitute the millennium. And, to say a word of ourselves here, because we hold on to the hope of the fathers, and reject this modern notion of the millennium, we are denounced as "fanatics—as enemies to the missionary cause—opposed to human improvement," &c. As to the real fanaticism among us, it belongs to our enemies who affect to hate us for it. Just enough of their spiritualism, which had become so loathsome as to be insufferable under its paternal roof, after seeking rest and finding none, was glad to find sympathy and shelter even with the hated "Millerites." (There were no others who had charity sufficient to endure it.) But as the taint was too deep to be eradicated, or affected so as to recover them to a state of decency, the leprosy appeared again in a ranker form than ever; and now, either from affinity or instinct, whenever our enemies, of the "spiritual" class, make a visit to the advent community, they are sure to make their approach by that point where the infection is raging; to find their way among those who have been "separated as polluted from the congregation;" so that they can see nothing, and can report nothing, among the Ad-

ventists, but the deadly infection with which they themselves are tainted. It is to this cause—before God we solemnly affirm it—that all the abominations which have ever been known among the Adventists, may be directly traced.

A better class of the truly devoted among us have fallen into the same mistake that a better class of the spiritualists have fallen into, in reference to the missionary, and other enterprises; they have considered the fact, that "God has blessed them," in the position of duty they have taken, as an evidence that all the views and motives which prompted them to duty were according to the will of God, instead of regulating their views and motives strictly by the teachings of the word of God. That it is our duty to spread the truth, as it is in Jesus, to the utmost of our ability, to every creature, is as clear as it is that we must be "looking for the glorious appearing of the great God and our Savior;" and that God will bless us in our duty, in each particular, is equally clear. But when we assume that this blessing is proof, in one case, that "the world is to be converted;" or, in the other case, that the appearing of our Lord is to take place exactly according to any definite view of his arrangements which we have received, if that view is more definite than his word authorizes; when we do this, I repeat, we step right into the snare of the devil, and allow him to take this fruit of a compliance with the word of God to set us above the word of God. However agreeable it may be to us, to believe the world is to be converted, or that the advent is to take place at any particular time; though we may be abundantly blessed at the same time, if in the way of duty, this belief must have some other ground for its truth to make it true; it is true or not true, only as it agrees or disagrees with what God has spoken. What we feel proves nothing else in the case only that we feel; it is no evidence of the truth or untruth of what we believe, the evidence must come from the word of God.

As to the missionary, and other enterprises of the age, which are authorized directly by the command of God, or indirectly by the principles of the Gospel, we insist that the Advent doctrine, instead of being at variance with them, gives the only Scriptural, or truly philosophic explanation of their character or purpose. It points to them as a part of the true "earnest" of our inheritance; as the fruit of "the Spirit," which has been poured out so profusely upon all flesh, in these last days, not to create the millennium, but to furnish us with an elementary idea of what is to be the character of that millennium, in which the King of kings, and Lord of lords, is to reign on the earth, and the righteous of all nations and all ages shall be conformed to his image—their vile bodies fashioned like unto his glorious body—who shall constitute the great family of the redeemed—a complete and never-ending brotherhood, to whom there shall be one Lord, and his name one. If the capabilities of man, touched and quickened as they have been by the Spirit of God, accomplish so much in every department of human enterprise, under the organic, social, and political obstructions which embarrass him at every step, how much may we expect, when these obstructions are removed by the renewal of man's physical nature, and these wonderful powers are called into activity in the renewed earth, and under the presence and direction of the Lord from heaven?

We are not "the enemies of human improvement." We rejoice in everything that affects man for good,—we rejoice in it as the foretaste given us of what is to come; we rejoice in it as a present blessing to our poor race; but when we see and hear our brethren and fellow men point to these first-fruits as an argument for denying the promised fulness—when we see them using one part of the plan of heaven as a means of inspiring a disregard, or even contempt, for another part of the same plan, we see that "the father of lies" is

contriving for them a plausible perversion of that which they would shudder to deny.

That holy child of the devil, Bigotry, may rail, and scoff, and preach, and anathematize what it calls "Millerism," as fanaticism, heresy, ignorance, as inhuman barbarism, and do it with as much zeal as Boniface denounced Vigilias for asserting "the globular figure of the earth, and the existence of antipodes;" but we shall claim for the Advent cause, what every Bible Christian will award to it, that it is as holy, and scriptural, and efficient a missionary cause, as the world has witnessed since the days of the Apostles. We shall defend this claim on the same ground where we have always contended, but where our adversaries have seldom ventured, or condescended, to meet us, viz., that the doctrine, in all its essential features, is perfectly according to the word of God, and, in what is not deemed essential, as near to the truth as the best use of all the means within our reach can make it.

We contend that it is no more fanatical to expect the fulfilment of one class of the promises of God, just as he has given them to us, than to expect that of another class of his promises; that since God has given the promise to warrant it, we act in accordance with the highest practical philosophy, in committing the derangements of our earth and its inhabitants into the hands of their Maker, to effect an entire restoration; that to do so is marked with as good common sense as it is to take our clocks, or ploughs, or steam engines to their makers, to have their derangements adjusted. We contend that it is no humanity to proclaim that the world is to be converted, when God has declared it is to be destroyed; for if God has made that declaration, we may think or feel as we will about it, it will surely take place. Indeed, if it were a question to be decided by our feelings of humanity, whether all those now on earth, who deserve to perish, should perish at a stroke, and a redeemed race, safe from the liability to perish, should take their place, or that the world should go on, even as the most sanguine of our "spiritual" opposers may have thought, to the realization of their notion of a millennium, whose humanity would not raise its voice and say, Let them that are meet for it perish to-day, rather than the myriads of the guiltless, who are now fit for "the kingdom of God," should become polluted, and blighted, and damned, as they must be by having the world continue, even as they expect it to do!

To me it is a far more revolting thought, that any precious babe, whose sad or smiling face my eyes ever greeted, should be corrupted and debased by the influences which everywhere prevail in society—that, to me, is more horrid than that every sinner on the face of earth should be damned. However, it is not a question for the feelings of men to decide. What God has spoken will take place.

Besides, we do not know that it is any more inhuman to look for this event in one generation than another. And therefore those who complain of inhumanity in us, must take the ground that such a day will never come, as Infidels and Universalists do, or occupy a position that is the very climax of absurdity. And indeed many have seen this: they have been so intent upon the destruction of "Millerism," and at the same time so evidently aware of the absurdity of pretending to occupy any received scriptural position, that the champions of orthodoxy have been cordially tendered "the right-hand of fellowship" by the sturdy abettors of Universalism.

It may be said, it is said, that for all these evil results "Millerism is responsible." It may have been the occasion of developing the poison that was lurking unseen before. But is it not a well known fact, that our opposers have gladly laid hold of everything that could be associated with it of an odious character, and magnified it, and rejoiced over it as if they had found great spoil? Instead of admitting, that

what we expect to come at this time is to come; and that it was possible it might come; even now and that it was the safe and better way to be prepared, have they not, many of those from whom we had a right to expect better things, actually denied the whole bearing of the prophecies upon the great event to which they have uniformly been applied by the church, or approached so near to a denial as to relieve those who looked to them for advice from all apprehension—all interest in the matter? Have we not been silenced, or expelled from the communion of "the churches" as heretics? And why should all this be done, even admitting that we had fallen into so great an error on the time of events?

To use a very expressive Anglicism, we do not see that it was necessary thus to "take the bull by the horns;" to repudiate so large a part of the truth, because we may have magnified a part of it unduly, or even held an error.

But there it is. If we are right in the views here given to the world, the die is cast for the great mass of us. If we are still too early in the time, we shall hold to the events of prophecy as we now do.—And the cause which has lived through what the Advent cause has encountered from its injudicious or hypocritical friends, and its avowed enemies, has nothing now to fear. Though we have had many painful ties to our brethren to sever, in complying with its requirement; as matters now are, in any result, we prefer our position.

A. HALE.

Charlestown, January, 1846.

An Honorable Christian.

The "Advent Herald" publishes the whole of our late explanatory remarks in regard to its doctrines, &c., and adds the following, which we copy mainly for the purpose of showing its good spirit.

We truly thank our Christian friend for his kind wishes, for we believe they are sincerely given, and we appreciate sincerity wherever we see it. We are still firm in the belief, however, that the Second Advent is a fatal delusion, resting wholly on mere persuasion; nay, more—that there has never yet been a First Advent; and further still, that no such person as the *Jesus of the Gospels* ever existed. Our friend will see that we are pretty far gone in infidelity, though we are perfectly willing, upon conviction of its error, to throw it all to the winds, and do anything or be anything that we conscientiously believe to be right and true. We have no doubt that the faith of our friend is Scriptural. But what then? Does that make it true? The Quakers, the Swedenborgians, the Methodists, the Baptists, the Calvinists, the Shakers, and even the Mormons, are as confident as he that "their faith rests on the Word of God." Now we want to ask our friend two or three serious questions:—Can the operations of a perfect Being be so entirely at variance? Can the same fountain send forth, at the same time, sweet water and bitter? And is not the fact to which we here refer, in itself the best of all reasons why he should pause, and regard his own conclusions, however strong, with some distrust? We add but one word more—*reflect!—Investigator.*

It will be seen that our neighbor admits our faith is Scriptural; and ask, as other denominations claim their faith is Scriptural, "Can the operations of a perfect Being be so entirely at variance?" We answer in the first place, that the questions in dispute among the several evangelical denominations are unimportant, compared with other questions in which they are united. In the second place, their division on those unimportant points rests entirely on constructions which are put on the word of God, and not on the literal reading of that word. In the third place, the "Investigator" does not even claim that their opposition to the doctrine of the Advent, as we hold it, is Scriptural; and therefore there is no variance on the subject. These same denominations do not deny that the letter of the Scriptures is on our side; but they say the word is to be understood figuratively, spiritually, and metaphorically. We therefore can see no bitter water flowing from the same fountain with the sweet; and have no reason thereby to pause. If the

"Investigator" will show that the Bible does teach the coming of the Lord, and, also, that he will not come, they will present a difficulty we will promptly meet, or confess the justness of their interrogatories.

It will also be seen that our neighbors deny that Christ ever existed. If we had room, we should like to present the abundant evidence there is (aside from the Scriptures) of that fact. We say nothing of the testimony of the Evangelists, for that would be no evidence to the "Investigator." Nor will we cite the testimony of Josephus, for that has also been denied. But Tacitus, a hater of the Christians, who, it is allowed, flourished in the first century, referring to the burning of Rome by Nero, and his charging it on the Christians, says, "They had their denomination from Christ, who in the reign of Tiberius was put to death as a criminal by the procurator, Pontius Pilate."—*Annals*, B. 15, chap. 44. This is an impartial testimony of Christ's first advent. 2d. Celsus, who lived in the second century, one of the earliest writers who opposed Christianity, whose writings have been preserved, quotes from the evangelists, and speaks of the sayings and doings of Christ without even questioning that he had had an existence. If his existence was a question in that early age, Celsus would doubtless have alluded to it.

3d. Porphyry, of the third century, wrote fifteen books against the Christians, and in the fragments of them which have come down to us, the existence of Christ in the reign of Tiberius is not questioned.

4th. Julian the apostate, of the fourth century, a persecutor of the Christians, nowhere denies that Jesus had lived; but he says, "Jesus having persuaded a few among you, and those the worst of men, has now been celebrated about 300 years; having done nothing in his life-time worthy of remembrance, unless any one thinks it a mighty matter to heal lame and blind people, and exorcise demons in the villages of Bethsaida and Bethany."—B. 6, p. 191. Hence we find an admission of the existence, and time, and place of the existence of Christ at his first advent.

It may farther be added that we know of no one who in that early age did deny that Christ had lived.

If no such person ever existed, why was it not denied in that age? But finding it, then, admitted, that such a person had lived, we can regard a mere denial of his existence as weighing no more than a denial of the existence of Julius Cæsar, or Alexander. We will merely add further, that the Jews do not deny the existence of Jesus of Nazareth.

"THE LITERARY EMPORIUM."—We have received the January No. of this periodical, which is designed as a compendium of Religious, Literary, and Philosophical knowledge. Published by J. K. Willman, 118 Nassau-street, New York. It is well executed, and contains a beautiful engraving of the Ark, and the animals entering, two and two, before the flood.

"THE YOUNG PEOPLE'S MAGAZINE."—This is a periodical, by the publishers of the above, which is issued monthly. We have received the January No., which is well executed.

"The Union of the Holy Spirit and the Church in the Conversion of the World. By Thomas W. Jenkin, D. D."

We have received a copy of the above, published by Gould, Kendall & Lincoln. It is a handsome octavo volume of 300 pages, and is written in a good spirit; but we see no force in the argument to set aside the express declarations of the word respecting the continuance of the present state of things, till the coming of the Son of man.

A Home.

The greatest blessing, next to heaven, is a good home with the saints.

"The fellowship of kindred minds
Is like to that above."

Those who have had the privilege of Christian association for many years, and participated in the sufferings and trials of the church, feel deeply the need of these aids in the Christian pilgrimage. The following extract develops the feeling of one of this class:—

As it respects myself, I love the Advent doctrine still—it has a hold of me, that I think will never be unchained. I wish to know and do my duty; I want a home somewhere, that I may have the fellowship of saints. I feel like a lonely bird on some isolated building-top, with my heart and affections on things above. Do tell me, Bro. Himes, what is best to do. I have some thoughts of going back to the Church, where I have had a home for more than forty years."

We truly sympathize with our brethren in his isolated condition. We cannot advise him as to his duty in this case. But two things will follow if he returns to his former association. In the first place, he will be gagged on the subject of the Advent. Secondly, the opposers and scoffers in that body will use the fact of his return to injure those who are "waiting for the consolation of Israel." This is no time for our beloved brother to unite with any body of men who seek to overthrow our faith.

This subject suggests the necessity to our Advent brethren in every place, where there are three or more, of uniting on gospel principles, and of walking in gospel order. We hope it will be done in every place, that the scattered remnant may be gathered in the bonds of peace, and the unity of faith of the blessed hope. That hope is now at the very door, and soon will be realized by all the faithful in Christ Jesus. Let us hold fast the beginning of our confidence steadfast unto the end, even if we have to suffer. All will be repaid in the consummation.

THE TWO HOUSES OF ISRAEL.—A correspondent enquires, If the two "houses of Israel, in Isa. 8: 14, do not refer to the Jews and Gentiles? We think not. We know of no place where the Gentiles are called, nor by what right they should be called, a "house of Israel." Nor do we conceive that the pious among the Gentiles are called a "house of Israel." They are merely grafted into the true olive-tree, and thus become a part of the Israel of promise. By "both the houses of Israel," we can understand none other than the houses of Ephraim and Judah, in accordance with the use of words in their common acceptance. The Bible defines Israel to embrace all who are of the faith of Abraham; but it nowhere defines the Gentiles as a house of Israel.

The remaining questions of Bro. K., being all predicated on that understanding of the text, it will be unnecessary to answer them categorically.

CHURCH MACHINERY.—The machinery of the church for converting the world was beautiful and perfect; but without the impulsive power of the Holy Spirit, it would all stand still. The wires of the magnetic telegraph has been laid down and conducted from one end of the world to the other, but until the electricity come down from heaven to the wire, there could not be witnessed the grand result anticipated.—*N. Y. Evangelist.*

It may be that the electricity referred to will not come down from heaven. It is very certain that it has not yet come; and it is no less certain that God has distinctly asserted that it will not. We hope, however, that God may use it for the conversion of souls, until the time shall have come for the creation of a new heavens and a new earth.

THE JUVENILE DEFENCE OF THE TRUTH: A Review of the Cardinal Points in Elder Borland's Sermon on Nebuchadnezzar's Dream; by John M. Orack, fifteen years of age."

This is the title of a pamphlet of sixteen pages, we have received, which is what its title purports. Truly

David, with his sling, has entirely demolished Goliath of Gath. Had we seen this before, we should have considered any labor on our part, by way of review, as entirely unnecessary. We can hardly help feeling sorry for Mr. Borland; for he must undoubtedly feel much mortified at being discomfited by a mere stripping.

Men who give a partial representation of the truth, if they stop short of absolute falsehood, are guilty of great disingenuousness, which is nearly as bad. Partial truth is often more injurious than positive falsehood; and he is only an indifferent casuist who, in arraigning, as he conceives those who are in error, conceals what will tell in their favor.

Bro. J. PEARSON, has returned from his visit at the West, which we learn has been productive of good.—Bro. M. M. Mumford, of Rochester thus writes:—

"The cause here is in a good condition, and we trust is and will be still onward. The Lord sent us Bro. Pearson in the time of our need, and our hearts have been revived under his wholesome exhortations, and his lucid and forcible expositions of God's truth,—the foundation of our glorious cause."

We are happy to learn that Bro. P. is about removing his family to Rochester, in accordance with the earnest solicitations of the friends there.

LETTER FROM BRO. OSLER.

Dear Bro. Himes:—I have been here, as you know, for more than five months. When I came, things were rather in a distracted state; the unhappy division that had grown out of those peculiar views, which have distracted the Advent cause of late, had severed the ties that bound true hearts together, and that heavenly union which before prevailed, was in a great measure destroyed. He who goeth about like a roaring lion, seeking whom to devour, availed himself of this opportunity to shoot his fiery darts, and make the cause of God to bleed at every pore. He saw that if that oneness, which so eminently prevailed, could be destroyed, then his hellish designs would be accomplished; and in this, as in innumerable instances before, he proved too successful. But praise be to the name of the Lord, the opposite of this picture is now being presented—"the clouds at length are breaking," and we believe that soon we shall come forth into the glorious sunshine.

I have just returned from a meeting that had been appointed for the purpose of having the brethren and sisters come together and state their grievances (if there were any), and have matters amicably adjusted, so that we might all harmoniously join together in striving for the faith and hope of the Gospel. And I assure you it far exceeded my expectations. Instead of bringing railing accusations against each other, it was manifest that each felt anxious to remove all obstacles out of the way, by making confessions for themselves. There was an evident disposition to lay aside all minor considerations, and swallow up in love all past differences, so that the cause of God might triumph gloriously.

There is a general waking up among us on the question of the Lord's coming. Our meetings are now better attended than they have been since I have been here; the unconverted form a large portion of our congregation, and give candid attention; the Spirit of God is evidently working on their hearts. Last Lord's day evening, at our prayer meeting, a lady who had been in a backslidden state for a length of time, arose and requested the prayers of the brethren and sisters. They bowed before the Lord, and before the close she professed to obtain peace with God.

The prospects are brightening, the people of God are encouraged, and are willing to co-operate with their brethren scattered abroad, and give the last echoes of the everlasting Gospel to our perishing fellow-creatures. Never, since God illuminated me on the thrilling question of the coming of the Lord, have I felt a more perfect willingness to go without the camp, bearing the reproach of Christ, than at the present time; and as I go, to sound an alarm in God's holy mountain, that the day of the Lord cometh, it is nigh at hand, and hasteth greatly.

Yours, waiting for that glad hour,

LEWEL OSLER.

Portland (Me.), Jan. 1, 1846.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Bliss:—After the date of my last (Nor-

wich, N. Y., Sept. 24), I remained in that section about five weeks, during which the Advent church in the village became greatly revived, and their faith in the speedy coming of the Lord fully confirmed.—Several sinners were converted, some backsliders reclaimed, and quite a number received the doctrine of the Advent truly in the love of it. I left Bro. H. Heath there, who had arrived a few days before my departure. On my way to Hartford I stopped at Cooperstown, and remained in that vicinity for two weeks, during which time many souls, both sinners and backsliders, were brought heartily into the faith, and the brethren, though few in number, greatly encouraged. The conversions were as clear as any that I have ever witnessed. By special request, I gave two lectures at the Christian chapel, when a good impression was manifestly made on many minds. Bro. Ingmire, a Congregational clergyman in that vicinity, has been of much service to me; he is favorable to the doctrine, and is a constant reader of the Herald. He introduced me to an English gentleman and his wife, who fully embraced the Advent faith, after listening attentively to all my lectures. On my way to Hartford, I visited the churches in Suffield, Windsor, Enfield, and Warehouse-point, and found them generally in a healthy state, particularly the church at Suffield, to which additions have been made, of such, I trust, as will be saved. I found the Hartford church in a prosperous state, though it had been accused of being in a lukewarm state. I exceedingly regret that there are any who will, at this late hour, presume to shut the door of the kingdom against us. But, my brethren, let us adhere strictly to the old landmarks, and lift up our heads, knowing that our redemption draweth nigh.—After spending a week at Hartford, I visited the churches in Berlin, Meriden, Wallingford, and Cheshire, and found them, as a general thing, steadfast in the faith. I stopped at Ketch Mills on my way to this place, where a favorable impression was made. I visited the brethren at Square Pond, and found them enjoying the happy fruits of the camp-meeting, which had removed much prejudice from the community. I spent the Sabbath, 14th inst. with the church at Willington, and had a precious season. This is truly a devoted and happy people. I passed a day of two with the church at Ox Factory in Ashford; their number is somewhat diminished, but they are sound in the faith, having no fellowship with the extravagances of the present time. I spent the following Sabbath, and a few preceding days with the Abington church, composed of brethren from Woodstock, Pomfret, Hampton, Brooklyn, &c. Though there is considerable diversity of opinion in this place, we had truly a day of rejoicing. I have also spent happy seasons with the brethren at Brooklyn, South Killingby, North Scituate, R. I., and at South Kingston; I expected to spend a few days with the Aborigines in this place, but ascertaining that the two tribes had united to hold a protracted meeting, I came with them to this place. Bro. P. Handell, and others at Caroline Mills, are united with us; we have reason to expect that much good will be accomplished before our meeting closes.

I intend returning to Hartford in a few days, and after visiting the churches in that region, spend a few weeks, if the Lord will, in Massachusetts. In the spring, if time continue, I intend visiting the friends in the State of New York.

During my recent tour in that State, not a single Sabbath passed, for more than six months, when I did not address a congregation on the subject of the Lord's coming. I also preached evenings during the week, and must have travelled on foot more than seven hundred miles, besides hundreds of miles by public conveyance; and though much exposed to the inclemency of the weather, I have not suffered an hour's pain during that time. All this I say to the praise of God. And as time is now exceedingly short, I do most ardently pray that I may be found giving meat in due season, and not an idler in the vineyard of the Lord.

Yours, looking with joyful expectation for the coming Lord.

SAML. CHAPMAN.

Charlestown (R. I.), Jan. 1, 1846.

LETTER FROM BRO. M. HELM.

Dear Bro. Himes:—The little church of Adventists, which sprung up in this place from seed sown by Bro. Stevens and Chittenden two years ago, afterwards watered and sustained by Bro. J. B. Cooke, continues to exist and thrive, though considerably pruned by various occurrences. Some of the members have removed to other places, some have returned, like the sow that was washed, to their wallowing in the mire, while one beloved brother has been drawn from the truth to the ultra doctrine of the shut door, and its legitimate accompaniments. About fifteen still remain steadfast, seeking to believe all that Jesus, the proph-

ets, and apostles have spoken, to give no heed no Jewish fables, nor receive for doctrines the commandments of men, which turn from the truth. They have no sympathy for the views generally inculcated in the "Day Star," though some continue to take that paper as the readiest means to obtain information respecting some of its correspondents, to whom, notwithstanding their errors, we have an attachment that can never die.

The "Gospel Standard" has been sent here, as elsewhere, unsolicited, but has shaken the faith of no one; it is, I believe, taken from the office but by one or two. "Hitherto the Lord hath helped us."

We see by the last "Day Star" that one of its most prominent writers has broken ground against the personal, or at least the bodily and visible advent of the Lord: and from intimations in previous numbers, we fear that our dear Bro. C. has fallen into the same snare. If we mistake not, this doctrine involves, or will lead to, the abandonment of every essential position of the Adventists, not held in common with other Christians, and places its advocates upon grounds even more unscripural and untenable than that occupied by our old spiritualizing opposers, in battle array against whom these very brethren have heretofore stood in the front ranks. But this subject is painful; and we turn from it. "It is a good thing to have the heart established with grace;" for thereby we shall be prepared for any event. Let it be therefore our chief business to attain to this, and be careful not to be "carried about with diverse and strange doctrines."

We hold our meetings regularly, having no other teacher but the "two witnesses."—Rev. 11. These we know to be inspired and infallible; and we can be content with them, though we would also gladly listen to any brother who derives his instructions from that only pure fountain of religious knowledge. Glory be to the Lord! we have a Priest like Melchisedec, who abideth continually; a Prophet somewhat like Moses, but as superior to him as the "builder of the house is superior to the house;" a King like David, only he is the King of kings and Lord of lords, "whose dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Our Heavenly Father still continues to acknowledge us, and "our consolation aboundeth by Christ." Our meetings are always pleasant, and sometimes very delightful. We still look "for the blessed hope, even the glorious appearing." &c., confidently expecting with Bro. Hale, that 1846, or at least 1847 will tell the tale of our deliverance, and the world's undoing; and "having this hope," we are endeavoring to "purify ourselves as he (our Lord) is pure."—For a while we suffered inconvenience and loss from inability to partake of the Lord's supper, there being no regularly appointed minister among us; but eventually, after prayerful study of the word,—our only directory, we deemed ourselves competent, under the circumstances, to elect one of our own body to administer that ordinance to us, and now it is duly attended to. This leads us to enquire whether some one of our Eastern brethren, who handle the word of God—the gospel of the Kingdom, could not be induced to visit the Advent congregations of the West, including the little flock in this place! We should endeavor to pay our portion of the expence. Nay, we think if you should send us a prominent minister, one without a family or with a small one, like minded with ourselves, zealous for God and his truth, and who, pilgrim-like, could be content with small things, such as we have ourselves, we could support him, would be willing to send some funds to help him on the way, and receive him with open arms and hearts. Once more, could not Bro. Wethe, of Ohio, who is not so very far off, pay us a visit! he is cordially invited to do so. There is yet a wide field throughout this far West, which might be advantageously cultivated. Will not some brother who has done his duty in the East, now extend his travels into this region, and improve the opportunity to multiply his "joy and crown of rejoicing in the day of the Lord Jesus!"

We were highly delighted with the dialogue between Justin Martyr and Trypho, published in the closing numbers of the "Watch," and had our appetites thereby greatly whetted for Justin's letter to Diognatus, which Bro. Whiting promised to give us; a promise he was unable to fulfill, in consequence of the cessation of the "Watch." If consistent with your judgment, we would be glad if you should publish that letter entire, and also one or both of Justin's apologies for the Christians. We are very sorry Bro. Whiting's pen has ceased to let down its ink. We had thought to be often profited by his contributions to the "Herald."

Yours hoping to see you shortly in the Kingdom,

M. HELM.

Springfield, (Ill.), Dec. 15, 1845.

Levity.

Bro. Himes:—I have thought much of late upon the command or exhortation of the Apostle: "Let not then your good be evil spoken of." I have been admonished by the Word and Spirit, which agree, that there is great danger of such as are even looking for their Lord's coming, lest they should become involved in a spirit of levity which should bring a wound upon the blessed cause we have espoused. To be always cheerful and never vain, and to be grave without sadness, are very essential to the Christian character; and may, perhaps, be accounted as sure evidences of the higher attainments of true religion. Levity in one who professes the religion of Jesus Christ, of whom, we have no evidence that he ever so much as smiled, while our example, is entirely at variance with that seriousness of character which is expected of those who profess to be actuated by the fear of God. We well know, if we understand any thing of experimental religion, that it is impossible for us to indulge in a light and trifling spirit a single moment, without suffering a sensible loss of spiritual enjoyment. An immediate privation of confidence is sure to follow as a consequence. While we allow ourselves to be vain and jocose, we can have no heart to go to the throne of grace, neither can we with propriety, reprove the vain mirth and sinful glee of those with whom we are necessarily associated, if we are conscience-smitten for having yielded to a spirit and practice so entirely opposite to the character of our high profession, and so directly contrary to the spirit and design of the Gospel.—How often we are disqualified for the appropriate performance of these duties by joining with thoughtless, laughing, and worldly minded company, who have reason to expect better things of us. They at once infer from such conduct that we are not sincere in our professions. And if we attempt to reprove their follies under those circumstances, they may justly turn upon us with the exclamation, "Physician, heal thyself." Our admonitions may be scriptural, our reproofs may be called for, and our advice of the most suitable kind; yet, if we do not live before them as though we believed what we say ourselves, our labor will be lost. We shall fail of giving them a practical evidence of the correctness of our theory and place it out of our power to be of any spiritual service to them; for they will not believe that we are honest before God, while there is such a discrepancy between our faith and practice. If we are faulty in this matter, it is high time that we are apprized of the incalculable injury we are doing to the blessed cause in which we profess to be engaged and to our own souls, by this loose and thoughtless manner of living. An awfully fearful account we must give, if, through our want of seriousness and faithfulness to duty, others shall be influenced to neglect religion and put off the necessary preparation to meet the coming Jesus. It will be bad enough to lose our own souls, but to think of being in the way of others, and the indirect means of multitudes of our fellow creatures plunging into the bottomless pit! O how dreadful the thought! How it must augment our misery, when we know that others are lost through the evil effects of our example. Now is the time to reform, if reform is needed. Now is the time to set a double guard against the sinful intrusions of levity. We have but a few brief days for the much we have to do. It becomes us then, as reasonable beings, to increase our watchfulness and diligence, by trying with all our might to live in the future so as to do away any bad effects of our former example,—live every day as if it were our last. And while souls are perishing around us, let us endeavor to persuade them to repent, for the end of all things is at hand, exhorting them to be sober and watch unto prayer, that they may be saved from the wrath that awaits the finally impenitent. And as he who has called us is holy, so let us be holy in all manner of con-

versation, remembering that we must answer for every idle word, in the day of judgment.

Yours looking for the end,

GEO. W. CLEMENT.

Landaff, (N. H.), Dec. 23, 1845.

State of the World.

"The wicked shall not understand." Dan. 12: 10. What an awful denunciation of the word of God. The inhabitants of the old world were ample proof of this declaration. The preaching and example of pious Noah to that ungodly generation they heeded not, but mocked and scoffed. And as it was in the days of Noe, so shall it be also in the days of the son of man. Sodom and Gomorrah, and the cities of the plain, in like manner giving themselves over to fornication and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire. When the angels came to righteous Lot and sounded the alarm, the ungodly host surrounded the house with all the malice of demons:—the cry was, give us the men. At Christ's first advent the wicked Jews rejected him as the Messiah, and would not believe him to be the Savior of the world. Notwithstanding he was doing his mighty works in healing the sick, curing the lame, and casting out devils among them; yet they said he casteth out devils through Beelzebub the prince of the devils. The prophecy of the destruction of the city and temple was plain and simple, and soon to be accomplished, yet they knew not the time of their visitation. The wicked will not understand the time and nature of the coming kingdom—they see no signs of His coming.—Peter tells us, "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation:" for they "willingly are ignorant." St. Paul tells us, "evil men and seducers shall wax worse and worse, deceiving and being deceived." What an awful storm is gathering! The wicked are doomed to call for rocks and mountains to fall on them and hide them "from the face of him that sitteth on the throne, and from the wrath of the Lamb."—"For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."

DAVID BATES.

Blandford, (Mass.), Dec. 29th, 1845.

Spiritual Pride.

We are often pained at the wholesale and indiscriminate denunciation of churches, which are made in some quarters; but the following article, from a New York paper, contains much truth:—

It is common now-a-days among a class of violent, hot-headed reformers who have lately sprung up in New England, to denounce the religion of church-goers as being all no better than "sounding brass and tinkling cymbal;" but while we cannot fully assent to so sweeping an assertion, we are yet well convinced that a great part of what now passes current for genuine piety and zeal for the Lord's service, is nothing else but spiritual pride and love of wordly show, which must indeed be "meat and drink to the exulting devil himself." This love of religious display has reached a point in our large cities which is inflicting a deeper disgrace on Christianity than all other causes put together. Men, professing to be Christians, unite themselves into a religious society and build a splendid church—a house of God, they call it—and after buying pews at an enormous price, and decking them off in a style of princely magnificence, go there on Sundays, shut themselves up aristocratically in their little boxes, and luxuriate upon the costly cushions with an air of pomposity better befitting a theatre than a temple of worship. The writer of the following article, which we find in a New York paper, tells some "home truths" on this subject, which, however unpalatable, are deserving of grave consideration:—

"Church Folks of the Modern Time."

Two respectable young mechanics of our acquaint-

ance, decently but not elegantly dressed, went, last Sunday evening, to Dr. Cox's fashionable church, in Pierrepont street, Brooklyn, to hear the initiatory lecture of a series to be addressed to young men. Entering the handsome building, though it was by no means crowded, our friends met with nothing but cool looks, and the iron hinges of the new doors moved not. They then enquired of the sexton where they would be able to find a seat, and were informed by the "employee," in a tone of insolence, that *the pews there were not free*. The young men of course had their pains, and left the church. What makes the case more particularly atrocious is the fact that for seven days beforehand an advertisement appeared in the Brooklyn papers, announcing that Dr. Cox was to lecture to young men, and inviting their attendance.

"And here is a carrying out of modern Christianity—the spirit which leads to the putting up of those splendid churches that adorn our streets! God forbid that ours should be the voice, or ours the column to utter a sneer against *true religion*, or even *superstition*, where it is sincere and harmless. We honor and reverence the divine words of Christ—the teacher of kindness, forbearance, and universal love. But this pragmatical, arrogant, bigoted, and most contemptible pride, which finds an avenue to itself by calling itself religion, plentiful and powerful as it is of late, we have nothing for but words of scorn and indignation.

"What man of sense supposes that real Christian feeling is involved in the erection of the splendid temples lately built or now being built in this city? How much of such feeling, either, caused the rise of similar magnificent temples in the western section of Brooklyn, which rivals, in that respect, this metropolis—and where churches are built on speculation, and hired out to those who will pay the biggest rent! Religion of this sort is all corrupt and miserably hollow—it has nothing of genuine piety about it, and must be meat and drink to the exulting devil himself, who delights in those who truly worship him, while apparently worshipping God!"

"Perhaps at no age of the world has there been more need of a bold, cutting, theological reformer, than in these palmy times of Protestantism. The beautiful example and precepts of our Saviour, while nominally the guide of our churches, are supplanted by lust, covetousness, pride, mean aspirations, envy, love to worldly show, malice, and all uncharitableness. Delicate complexioned men, clean-shaved, and with white neck-cloths, harangue their flocks on laying up treasure in heaven, and the great glory of disinterestedness, and the next day 'accept a call,' because they can get an extra five hundred dollars per annum. The well dressed faithful, glittering in broadcloth and silk, turn up their noses at the true minister of Christ, and he is forcibly ejected therefrom, because he dared to speak against the oppressions of his time, and his pretended followers at the present day can shed tears over his sufferings and persecutions, and inflict the same abuses upon those who are now doing the same work which he was engaged in."

Powder.—The slaveholders admit that there is pressing danger from our slaves, fire, lust, and murder. Yes, slavery is a "powder-house," say they, which a madman may blow up! Say you so, my respectable masters? Then by all the instincts of self-preservation, we demand of you to remove this powder-house from among us. What right have you, the 30,000, to keep this "powder" in your houses which may blow up the 600,000 free whites of our unhappy country? In the name of our wives, our children, our daughters and sons, our friends and relations, our homes and our country—we demand that this "nuisance" be removed, as utterly intolerable, and dangerous to our peace and safety.—*True American*.

Extract from Bro. Hale's Argument on Time.

It is, then, only in the sense of making it certain and sure, that the seventy weeks are to be understood to seal the vision. By the exact fulfilment of that portion which was cut off from the great comprehensive view, to be marked by events of the most deeply interesting and memorable character to the church and the world, the demonstration was to be given of the faithfulness of God in the fulfilment of the remaining portion, at the time appointed. The 70 weeks were "cut off" from the whole period of the vision, the 2300 days, for this special purpose; and while their fulfilment was to be the assurance of the faithfulness of God, their fulfilment as *weeks of years* shows that the period from which they were to be cut off is also to be

understood to express in days the number of years to be filled up by the events of the vision; which, indeed, the vision itself sufficiently proves, inasmuch as the supremacy of the shortest dynasty comprehended in the vision—that of Alexander—occupied more than 2300 literal days.

Was that portion, the 70 weeks, so fulfilled? and have we the means of pointing out the time of its fulfilment, so that we may also point out the time for the fulfilment of that portion of the vision which remains, and which extends to the end, the last end of the indignation? That the 70 weeks received an exact fulfilment, we hardly need to say a word to prove. No fact has been made more evident, so far as we are able to ascertain the date of the events in Persian and Roman history, which are connected with the beginning and end of this period; no fact of the fulfilment of prophecy has been more generally admitted. The terms, in which the argument afforded by its fulfilment is spoken of, by our old defenders of the Christian faith, are these: "It is the corner-stone of Christianity;" "it is the unanswerable argument;" and in every contest of Christianity with Judaism, the former has only had to point to that prophecy, to the facts of the gospel history, and the history of the Jews, to put to silence her inveterate and inalienable adversary.

The fact of an exact chronological fulfilment is evidently pointed out by our Lord himself, and also by the apostles: when "the Messiah" entered upon his public ministry, he cited us to "the time" of that event, as pointed out in this prophecy by these words, "The time is fulfilled." (Mark 1:15.) As he passed along through his life of suffering to "the hour" when he was to be "cut off," on several occasions when the restless malice of his enemies had plotted his death, the reason given why he does not permit them "to kill him," as they did in the end, is this, "the hour is not yet come"—"my time is not yet." But when his earthly mission was about to end in his violent death, we are informed of it in these words: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father," (John 13:1,) he goes "forth to the garden;" the priestly mob "cometh thither, with lanterns, and torches, and weapons;" no resistance is permitted; he tells them he is the one they seek, and they lead him as the lamb to the slaughter. Paul also, in speaking of his death, tells us that "in due time (margin, *according to the time*) Christ died." Rom. 5:6. And Peter informs us that the Spirit of Christ in the prophets signified to them that there was a time to be known for "the sufferings of Christ," as well as for his glory. 1 Pet. 1:10, 11.

The fact of an exact fulfilment of the time given for the sufferings of Christ, being thus established, the only difficulty that has arisen is found in fixing with precision the date of the decree with which the 70 weeks begin, and of the facts of history connected with their fulfilment.—The extremes of difference upon the date of the decree of Artaxerxes with which the 70 weeks begin, are B. C. 457—453. The extremes of difference in the date of the public announcement of "the Messiah"—the only event clearly designated to mark the fulfilment of the time, and the only event clearly connected with chronological facts in the gospel history—are from A. D. 25—29.

It is well known that in our former calculation the earliest dates in each case for which there was any good authority were adopted—the dates inserted in the margin of the English polyglot Bible. And these dates we were bound before God and men to regard as the true dates, unless their incorrectness were pointed out by some competent hand, or it should be shown by the passing of the time.

Suppose, now, that when Mr. Miller published his views of the prophecies he had spoken in this manner: "Here are the times, at the end of which Christ is to appear and the judgment to take place; here are the events with which these times begin; and here are the dates for these events, given by

good and competent men, as the world all admit: I believe Christ will come at the end of these times; I believe they begin with the events named; but in the dates given we can place no confidence—they may be correct and they may not; we should have nothing to do with them." Who could have respected his consistency, or believed in his sincerity if he had pursued such a course? Who would not have felt that he had defamed the memory of the worthy men who fixed these dates? We were bound to receive these as the true dates; to profess our faith accordingly to the world; and we should thank God that we were enabled to take a position in harmony with that profession. It is the best pledge that he will be with us when the event does come.

There is data, however, of an entirely different character from that on which we have relied, though it harmonizes with it in the main: it is derived from the word and works of God, i. e. from the connection of the facts of the gospel history with facts of astronomy.

It is well known that the practical astronomer can calculate the time of an eclipse, whether past or future, with the utmost precision, so that if any event in the past has been connected with an eclipse, the circumstances of which will enable an astronomer to calculate the time in which it occurred, the date of that event may be determined with equal precision. And though we may be dependent upon the testimony of historians for the knowledge of an eclipse, it must be seen at once, that on such a fact they would be the least likely to prevaricate; and a falsehood in the case of an eclipse could be as easily detected almost as if we had been living at the time the event may be said to have occurred. It may, for instance, be proved to be an impossibility that the supernatural darkness, at the time of the crucifixion, could have been occasioned by an eclipse. So, also, in the case of the celebrated eclipse of Thales; different dates have been supposed by historians, as the time of that eclipse, ranging from B. C. 607, to B. C. 585. But it has since been settled by Maher, Costard, and Stukely, that it could have been no other than the solar eclipse of B. C. 603. (Dr. Hales' Chron. B. I. pp. 12, 182, 184.)

Have we, then, any facts of this kind—any eclipses—to enable us to determine the date of any of the events on which the calculation of the prophetic periods depend? I think it will be seen that the date of the fulfilment of the 2300 days and the seventy weeks, of Daniel eighth and ninth, may be determined by such facts. It must be seen that we only have to fix the date of any one of the events, which marks the fulfilment of any one of the divisions of the longer period, in order to settle the date of the fulfilment of any other division, and of course of the end itself.

Sixty-nine weeks of the 70 were to extend "unto the Messiah the Prince." This must apply to the time when his Messiahship should be publicly made known and duly authenticated. His public manifestation, as the Messiah, took place at his baptism: for he was not known, as the Messiah, to the people generally (Luke 3:15); or even by John the Baptist, his natural cousin, as men count relationship, until his baptism. John came especially for the purpose of preparing the Jewish nation to receive him; he was to point him out to them; and it was by the miraculous descent and appearance of the Holy Ghost that the Messiahship of Jesus was to be attested to John, and this took place at the baptism. These facts are fully stated by the evangelists: John 1:19—34; Luke 3:21, 22.

The public manifestation of the Messiah at his baptism marked the termination of the 69th week, and the beginning of the 70th. It is the date of this event, within a certain boundary, that we are able to determine by the facts of astronomy. Luke testifies, (3:1—3, 21—23) that the ministry of John the Baptist began "in the fifteenth year of the reign of Tiberius Cæsar;" and that the baptism of Christ, by John, took place when he was "about thirty years of age."

And here it should be shown, that our "mistake," about which so much is said, originated in a false criticism upon this testimony of St. Luke. Some of the commentators, and chronologists, in order to establish the chronology of the gospel history by the doubtful catalogues of the Greek Olympiads and Roman consulships, make this testimony of Luke refer to the *associate* reign of Tiberius with Augustus, which commenced a few years before the death of the latter. But there certainly is no authority for this in the original, as Hengstenberg and others have clearly shown; and it was so obviously the design of Luke to give the chronological clue to the ministry of John, and the baptism of Christ, that if he had meant the associated reign of Tiberius, he must have expressed himself in language that could not be misunderstood. He gives "the year of the reign," or government of the emperor, the name of the governor, the tetrarchs of the different parts of Palestine, and the high priests; and the same word is used in the original to express the character of the official relation of Pontius Pilate to Judea, that is used to express that of Tiberius to the state with which he was connected; the same that is used to express that of Cyrenius to Syria, Luke 2:2; there is, therefore, no more reason to suppose an associated relation to the office is intended in one case than in the other. We therefore receive the testimony of Luke in its plain and obvious meaning; and refer it to the sole reign of Tiberius. As to the Olympic and Consular Tables extant, as they are made up of shreds and patches, the original records or inscriptions being lost, no reliance can be placed upon the date of an event connected with them, as to a definite year, which is abundantly evident from the discordant tables of different chronologists.

The commencement "of the reign of Tiberius Cæsar" is determined by an eclipse of the moon to have been in August, A.D. 14. The circumstances of the case were these.—At the death of Augustus Cæsar, the predecessor of Tiberius, a part of the imperial army, called the Pannonian legions, refused to acknowledge the authority of the latter and were in a state of revolt from the time they heard of the death of Augustus, till the eclipse, which was the means of quelling the sedition. (See Jarvis' Int. to Hist. of the Church, p. 251.)

Here, then, the place where the eclipse was seen is stated; and the month and day on which Augustus died being known, as the mutiny and eclipse followed that event immediately, the time of the year in which it must have happened is readily determined. The only eclipse marked in the astronomical tables, as the one here referred to, took place Sept. 26th, A.D. 14. (See Fer. Astron. Dr. Hales' Chron. &c. &c.)

Another and still more remarkable eclipse enables us also to fix the true date of the reign of Tiberius: it is the "great eclipse" of the sun which took place at the time of the battle of Actium. A few days before the battle, in which Antony and Cæsar fought for the supremacy of the world, and while the armies were marshalled on the plains of Actium, the sun set in an eclipse; (probably the most remarkable that ever occurred) so that there can be no difficulty in ascertaining when it took place. By this eclipse, it is known that the battle of Actium was fought Sept. 2, B.C. 31. As Cæsar was triumphant, the battle of Actium was made one of the epochs from which his reign was computed. He reigned *within a few days of forty-four years after that battle*. And forty-four full years, beginning Sept. 2, B.C. 31, extend to Sept. 2, A.D. 14. The death of Augustus Cæsar took place Aug. 19, A.D. 14. (Memoirs of the Court of Augustus, vol. 3, p. 550. Lon. 1763. Gillie's Hist. of the World, vol. 3, pp. 474, 475.)

By this data, then, the sole reign of Tiberius must have begun August 19th, A.D. 14. His fifteenth year must have extended from August A.D. 28, to August 29, and some time during that year, "the word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of re-

penance for the remission of sins." The baptism of Christ must have taken place, therefore, after August 19th, A.D. 28, and thus we have the earliest boundary fixed for the period in which the last week of the 70 began.

The other boundary is marked by the connection of the birth of Christ with the death of Herod, which is also designated by an eclipse. Matthew informs us, (2: 1, 13-20,) that "Jesus was born in Bethlehem, of Judea, in the days of Herod the king;" that "the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into the land of Egypt, and be thou there till I bring thee word: for Herod will seek the young child to destroy him;" that "when he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod;" that "when Herod saw that he was mocked of the wise men, he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and all the coasts thereof from two years old and under, according to the time which he had diligently inquired of the wise men;" that "when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life."

Now it is well known that Josephus, who gives the details of the history of Herod's life and reign, states that some of the transactions in his last sickness were marked by "an eclipse of the moon." And there are no other eclipses but those of two years, concerning which there can be any dispute as to that referred to by Josephus. One of these took place March 11th, B.C. 4; the others, January 8th, and December 28th, B.C. 1,—the one in January a "total" eclipse. Between these there was none visible in Judea, nor was there a total eclipse for more than two years after.

But if the eclipse which marked the death of Herod took place B.C. 4, and Christ had been born at the very time of the eclipse, he must have been full thirty in A.D. 27, March 11th, more than a year before the 15th of Tiberius began; the last week of the seventy must have begun in that year, and ended A.D. 34, and of course the whole period must have ended in 1844. Time has proved that that cannot be the eclipse of which Josephus speaks.

But the eclipse which determines the date of the battle of Actium, enables us also to determine the latest possible date for the death of Herod. Josephus tells us that Herod reigned thirty-seven years from the time he was made king at Rome; and that the battle of Actium took place in "the seventh year of his reign." Supposing a half of his seventh year to have passed at the time of that battle,—which is the most that can be supposed, as it was "after a most dangerous winter voyage, with the hazard of his life and loss of his baggage, he arrived early in the spring" at Rome; and tarried there only "seven days," at the time he was made king,—there would remain thirty and a half years of the thirty-seven after the battle of Actium. That took place Sept. 2, B.C. 31. Thirty years beginning at that date would extend to Sept. 2, B.C. 1. The remaining half year would extend to March of the next year, A.D. 1. The eclipse that marked the death of Herod could not, therefore, be earlier or later than B.C. 1. As there were two eclipses in that year, one in January, the other in December; and as we wish to obtain the latest boundary for the period, in which the date of the baptism of Christ could fall, we will suppose the last eclipse of that year to be the one mentioned by Josephus, which marked the death of Herod.

By referring to the above testimony of Matthew, it will be seen that two important facts are settled. 1. That Herod was living when Christ was born. 2. That the hasty flight into Egypt to elude the malice of Herod, and the return to the land of Israel after his death, were while the Savior was a "young child;" and therefore Herod could not have lived a great while after the birth of Christ.

And now, to put the matter in the worst light possible, if Christ had been born at the time of this last eclipse, and had been full thirty at the time of his baptism, he could not have been baptized later than December, A.D. 30. We are therefore brought, by this most decisive view of the question, to a period of about two years and four months, within which Christ must have been baptized, and the last week of the seventy begun; and according to this view, the latest point to which the seventy weeks could extend is December, A.D. 37; and the latest point to which the whole period could extend is December, 1847—a point not two years in the future. The whole period which extends to the end is 2300 years.

From this deduct 69 weeks, or 483 "And there remain 1817 "

As this remaining part of the whole period, beginning with the last week of the 70, at the baptism of Christ, must have begun between August, A.D. 28, and December, A.D. 30, so it must end between August, A.D. 1845, and December, 1847.

1817	1817
Added to A.D. 28	Added to A.D. 30
Extend to 1845	Extend to 1847

But all the time the birth of Christ preceded the eclipse, and all the time that Christ was short of 30 at his baptism, must bring the termination of the 70 weeks, and of the whole period so much earlier. If Christ was baptized any time in A.D. 29, the whole period must terminate in 1846. And the most natural view we can take of all the facts stated by the evangelists, make it very probable that the termination falls more than a year before the latest point here referred to. The decree of Herod, by which he intended to secure the Savior as his victim, was framed according to the time which he had diligently inquired of the wise men what time the star appeared,—and as the decree provided for the slaughter of all the children in the coasts of Bethlehem, "from two years old and under," since Herod must have been living at the time he "sent forth" the decree, it is reasonable to suppose that Christ was born not less than one year, nor more than "two," before the issuing of the decree. But if Christ was born only one year before the eclipse, and was less than thirty at his baptism, the end must come more than a year before December, 1847. And when we remember that the eclipse of January, as it was a "total" eclipse, is quite as likely to be the one which marked the death of Herod, the end is crowded so much the nearer. It hardly seems possible that it can pass beyond 1846. Indeed, we have already passed so far into the period, within the limits of which the end must fall, according to the data here given, we should not put off the end a single hour.

With this termination of the 70 weeks, and of course of the longer period of which they are a part, agrees the opinion of one of the most profound Biblical critics of the age, Hengstenberg. Without any reference to the question in which we are so deeply interested, but to vindicate the faithfulness of God against the objections and cavils of neologists, in reference to the fulfilment of the 70 weeks, he uses this very proper though strong language: "The prophecy itself bears all the marks of chronological definiteness. The commencement and termination are not fluctuating, but designated by strictly limited events. The whole period of 70 weeks is not only divided into three parts of 7, 62, and 1 week, but also this latter into two halves.—How could this happen, if no regard was paid to half a hundred years, more or less? God himself would have given occasion to doubt his word, if a prophecy, bearing all the marks of chronological definiteness, were proved by the fulfilment to be indefinite."—(Christology, vol. 2, p. 380, Wash. 1839.) He dates the commencement of the 70 weeks "in the third month of the civil year," a part of our November and December, "455 before Christ."—(Ib. p. 387, 389, 394.) This would

bring us to the same point in the year 1846 for the termination of the 2300 years.

That the apostles regarded the fulfilment of the prophecies which referred to the first advent, as a pledge of the fulfilment of those which refer to his second advent; and the fulfilment of the time, according to which he was to suffer, an "assurance" that the time, according to which he is to appear in glory, will be as strictly fulfilled, we think must appear very evident from a few citations. The arguments from the fulfilment of the first advent prophecies to enjoin or encourage faith in the second advent prophecies, abound in the New Testament. A few specimens may be found in the following places: Acts 3:12-26; 10:34-43; 13:23-47; 1 Cor. 15:1-11; 2 Tim. 1:8-12; Titus 2:11-15; 3:4-8. Some of the portions which refer directly to the time of "the sufferings of Christ," and the time of "his appearing in glory" may be considered more at length: "But those things which God before had showed by the mouth of all his prophets, that Christ should suffer he hath so fulfilled—"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts 3:18-21.

(To be continued.)

THE HERALD AND WATCH.

BOSTON, JAN. 21.

EXPLANATION.—Owing to sickness in the office, our receipts are necessarily delayed to another week. Many letters and other matter designed for this No. are also thereby delayed. Errors must be excused.

The Pittsburgh Journal says that a young man lying dangerously ill of small pox, in that city, called for a spiritual comforter, and not a Christian minister in the place would visit him.

Removal of the Office of the Herald

TO NO.

30 DEVONSHIRE-STREET. 30.

We have removed this office from 14 Devonshire-street to No. 30, up stairs, on the opposite side of the same street. The entrance is the third door north from Water-street.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

NOTICE.—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 374 cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

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The Spirit of Prophecy.

BY THE REV. T. E. HANKINSON.

Ha! the dull dense clouds are breaking,
Slowly—slowly—slowly into light away!

And my mental sense is waking,
Dazzled by a brighter ray
Than e'er, the east with glory streaking,
Glanced from the opening eyes of day.

Is it come!—that glimpse of heaven,
For which my soul so long hath striven,
Diving for lore obscure and high
In the darkling depths of prophecy!

Avaunt thee, fiend! the woman's seed shall tread
On the fierce terrors of the serpent's head.

I know him by the light he giveth;
I know that my Redeemer liveth;
He shall stand upon the earth,
Godlike in his mortal birth;

In him the sons of sorrow shall find rest,
And all the nations of the world be blest.

Yes, I know him from afar—
Israel's sceptre—Jacob's star—
For, like him on Zophim's brow,
Him of the gifted eye,
I shall see him, but not now—
Behold him, but not nigh.

Be it so! on other eyes
Let the promised One arise,
While mine own are curtain'd deep
In their last and soundest sleep:
Enough for me, what Hope sublime
Can to her humble child allow;
Enough! anticipating time,
She feels and adores him now.

Extracts from Bro. Hale's Work on Time.

As God had showed by his prophets the time for Christ to suffer, to which Peter himself testified in another place, which we shall presently consider, this must have been a prominent feature in the fulfilment which he here affirms to have taken place. And it is the exact fulfilment of the things which God had showed to his prophets, as to the sufferings of Christ, which is made the ground of the Apostle's earnest exhortation to repent and be converted, that they might share in the blessings to be enjoyed when he shall send Jesus Christ,—when the times of refreshing—the times of restitution of all things should come, of which God had also spoken by the mouth of all his holy prophets since the world began. Now as we are told immediately that "the priests, and the captain of the temple, and the saducees" were grieved that the people were taught through Jesus the resurrection from the dead, in this case, it must be that the refreshing and restitution comprehended "the resurrection;" and when "the times" for this shall come, He who "so fulfilled" his word in the past "shall send Jesus Christ;" the times, therefore, refer to the second

advent; and the faithfulness of God in the fulfilled promise, as to the time, is the pledge for that which is unfulfilled, when the time for it shall come.

Again, Paul views the raising of Christ from the dead, as a "given assurance," on the part of God, that "he has appointed a day in which he will judge the world in righteousness by" him. Acts 17:31. How could that event become an assurance of such an appointment, unless both events, the resurrection of Christ, and the judgment, were embraced in the times before appointed, (v. 26.) which God "hath determined," and the fulfilment of one event, at the appointed time, were considered the proof that the other would also be fulfilled when the appointed time for it should arrive?

But the other testimony of Peter, before alluded to, is still more clear and direct. It was the stated purpose of the apostle, as he tells us, to prove that it was "the true grace of God" in which "the strangers" stood, to whom he wrote. Compare 1 Pet 1:1, and 5:12. He points out therefore, first, their position: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season (if need be) ye are in heaviness through manifold temptations: that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Pet. 1:3-9.

Secondly, he shows that their position was marked by the prophets, as that of the subjects of "the grace" of which they spake: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into." vs. 10-12. What is here said of these prophets, though their words are not quoted, is found to exist distinctly in no other case but that of Daniel, therefore he must be particularly referred to by the Apostle:—(1.) Their being made acquainted with the fact that they ministered to a future age of the Church, in what they spake, is particularly striking in the case of Daniel. 8:26, 27; 12:4, 9, 10. (2.) The anxiety and interest of "the angels" in "the things" spoken, so remarkably prominent in the prophecy of Daniel, (see Dan. 7th, to 12th,) is not thus brought to view any where else. (3.) To these prophets it was "signified by the spirit of Christ which was in them," that some mysterious "manner of time" was to be

observed "in the sufferings of Christ, and the glory that should follow," "when it testified beforehand" of these things.—This is found only in the prophecy of Daniel. 7:13, 14; 8:25; 9:25, 26; 12:1-7, 11-13. And lest any one should insist that "the glory" had already been realized, (for it is considered no fanaticism to declare all these prophecies of a state of glory to be fulfilled, if by so doing "Millerism" can be destroyed,) Peter tells us; it was future in his day, and to be realized "when the Chief Shepherd shall appear." 1 Pet. 5: 1-11.

Third. Having pointed out their position, and having showed that it was sustained by the word of God, he proceeds to exhort them as follows: "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." 1 Pet. 1:13, 17-21.

Here it is, now, that the apostle declares, that the special design of the manifestation of Christ in these last times—and he uses the same word that John the Baptist uses, when he says, "that he should be made manifest to Israel, therefore am I come baptizing with water," (John 1:31)—was "for them who by him do believe in God," that their "faith," "which is to be found unto praise, and honor, and glory, at the appearing of Jesus Christ;" and their "hope," which looks "to an inheritance incorruptible, and undefiled, and that fadeth not away, ready to be revealed in the last time, might be in God." The grace already received was the ground on which he exhorts them "to hope unto the end, for the grace that is to be brought unto us at the appearing of Jesus Christ." And since it was the exact fulfilment of the time signified to the prophets by the Spirit of Christ, for his manifestation to suffer, which was designed to establish the faith and hope which look to his appearing in glory; his appearing in glory must also take place at the time signified by his Spirit to the same prophets for its accomplishment. The 2300 years, which express the time during which the sanctuary and the host—the church and her inheritance—are to be trodden under foot, is the time for the glorious appearing; and the fulfilment of the 70 weeks, gives us the assurance that this period is about to be accomplished. That the glorious appearing is then to take place is asserted by "the man clothed in linen," with the oath of God; for referring to the time given for the political dispersion "of the holy people," he declares that when God shall have accomplished that prediction, the exaltation of Michael, who is Christ, the resurrection of the righteous and their glorification shall take place. Dan. 12:1-7. And again, "when the Lord buildeth up Zion he shall appear in his glory." 2:1-7.

Here, then, is the result of "the unanswerable argument," in its bearing upon the termination of the vision. To me it appears as clear and certain that Our Blessed Lord will appear in his glory, before we reach the latest boundary here pointed out for the termination of the 2300 years, as that the 69 weeks terminated at the public manifestation of Christ to Israel, as the Messiah, which took place at his baptism.

Reader, are you prepared for this fulfilment? If not, unless you can show that this portion of the word of God means something different which is more worthy of confidence, what have you to sustain you in that day? By the word of God you and I must stand or fall for eternity! I believe this is what it teaches; if I am in error, I will thank any man to point it out, though as every attempted explanation which differed materially from this has been confessedly deficient, so that this is the more strongly commended as the truth; let me therefore entreat you to lose no time in the work of preparation. Take the position which will prove safe under the worst that may come, "for behold, the Judge standeth at the door!"

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way; till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. 12: 11—13.

Those who are acquainted with the earlier termination of the prophetic periods, according to the calculation of Mr. Miller, and others, will remember that the remarkable harmony in their termination was considered a strong confirmation of the correctness of the calculation. And now, whenever a different calculation, or a later termination, of any one of them is proposed, the question at once arises, "What do you do with the other periods?" The most important of the prophetic periods, excepting the 2300 days—the latest termination of which has already been given—are now to be considered. In doing this, we may explain, first, the promise given personally to the prophet, in the text; and, secondly, endeavor to ascertain when that promise is to be fulfilled.

I. The promise to Daniel is to be explained. The nature of this promise is indicated by the more general statement of the time for its fulfilment—"the end." "Go thou thy way till the end be;" which implies that the promise could not be realized "till the end." Now we know that throughout this prophecy, and, indeed, throughout the Bible, unless some special arrangement in the context is referred to, the end is the common phrase by which the termination of the present state of things is designated. Dan. 6: 26; 7: 26; 8: 17, 19; 12: 4, 6-9. And we know very well what is to be the lot, the portion, the inheritance, of the saints of God when the end comes.—This prophecy has made that all plain: "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Dan. 7: 26, 27. Comp. vs. 17, 18, 21, 22.

Again: the nature of the promise is indicated by stating the condition of the prophet until it should be realized.—"Thou shalt rest." And this must mean, that Daniel should be in the state of the righteous dead, their state from the time of their death till the resurrection of the just. For although "there is a rest," a keeping of sabbath, "that remains for the people of God," as this is to come after our probationary state is finished, and therefore we must "labor to enter into it," and as that spoken of "in the case of Daniel is to continue till that sabbath begins, it must denote the rest of the departed saints. In the same manner Isaiah speaks of the righteous who are taken away, who go in peace: "they shall rest in their beds." 57: 1, 2. And so it is

said to them that were slain for the word of God, whose souls were under the altar, when they cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" "rest yet for a little season," which implies that they were already in that state of rest. Now, as it was said to Daniel, "Thou shalt rest and stand in thy lot at the end of the days," this promise cannot be fulfilled till the grave gives up the dead who die in the Lord. The promise refers, therefore, necessarily to the immortal inheritance—the everlasting kingdom of our Lord Jesus Christ.

This is made more evident, thirdly, by the terms of the promise itself. Literally it reads, "Thou shalt rest, and stand up for (i. e. to receive) thy lot at the end of the days. It does not express the idea of actual possession, like a man standing up in his field or dwelling, but that of taking a position to receive a possession. And that can never be done by any child of God in this state of things. It never has been, it never can be, that they shall receive an inheritance here; "For here we have no continuing city, but we seek one to come." Heb. 13: 14. There is not one character for the people of God to sustain, or that they ever have sustained, with His approbation: it is that of "strangers and pilgrims on the earth."—Wherever they may have been, or may now be "on the earth," this is their true character. They may, like Abraham, be "blessed in all things" as to this world; like Moses, be heirs to all the treasures of Egypt; or, like David, sit upon the throne itself; but, like Abraham, they will have "none inheritance" here, though the promise on which their faith lays hold may assure them they are "after" to receive even this "for inheritance," and so they will look for a city which hath foundations, whose builder and maker is God; like Moses, they will have such respect to the recompense of reward, that they will esteem the reproach of Christ and affliction with the people of God, even if they should be hated slaves, more desirable than the pleasures of sin, and greater riches than all the treasures of Egypt; or, like David, they will exclaim, when they look to the kingdom of their Father, "O that I had the wings of a dove, that I might fly away and be at rest!" On the other hand, they may be as poor as Lazarus at the rich man's gate, and as much afflicted, but as they feel sure that they are, in due time, to reign with Christ for ever and ever, to exchange their place among the dogs to become equal to the angels, to leave their crumbs and eat bread in the kingdom of God, they will endure as seeing the invisible, and glory in their tribulations. Be it as it may with the people of God, their portion, their inheritance, is not here: they cannot receive it till the Great Heir, with whom they are joint heirs, sits in the throne of his glory, and all nations are gathered before him, and he shall say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This view of the promise identifies Daniel with the subjects of the promise, in the previous verses of this chapter,—those who are to rise out of the dust of the earth to everlasting life, those who are to shine as the brightness of the firmament, and as the stars for ever and ever. This accounts also for the question proposed by Daniel in verse eighth, when, after hearing the promise of the resurrection and glorification of the righteous, with other events, and the statement of the time when they were to be finished, he says, "O my Lord, what shall be the end of these wonders?" The answer, so far it is contained in the text, shows that he wished to know, like the martyrs under the altar, when his hopes were to be realized? And here it may be worthy of remark, that the several periods which refer directly to the end, are connected in their termination with different events;—that in the eighth chapter with the cleansing of the sanctuary; that in the seventh verse of this twelfth chapter, though it refers to that of the eighth, to the deliverance of the righteous—all that are found written in the book; and this period now under consideration, to

the rewarding of the prophet himself. That these periods end together is evident, from the fact that he whose right it is to reign is to take the throne of his father David, and restore again the kingdom to Israel, when the sanctuary is cleansed, or justified, i. e. no longer trodden under foot; and then all the heirs are to be gathered together unto him, being changed into his image, that they may "enter the kingdom of God."

II. When is that promise to be fulfilled? "At the end of the days." What days? "The thousand three hundred and five and thirty days." When do these end? In 1335 days, or years, "from the time that the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up." Now if it can be shown what these things are, called "the daily," and "the abomination that maketh desolate," and when the event in their history here pointed out took place, it may also be shown when these days end. What, then, are "the daily," and "the abomination that maketh desolate?" They are mentioned in the eleventh chapter of this prophecy, which gives the prophetic history of the great forms of this world's iniquity and of the people of God, down to the period of their deliverance: "And arms shall stand on his part, (i. e. of the king of the north, v. 29,) and they shall pollute the sanctuary of strength, and shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate," v. 31. Here the things are spoken of, and also the event in their history which is made the starting point in the fulfilment of the periods given in the text—the 1290 and 1335 days.

The same things are also brought to view in the vision of the eighth chapter, as giving character to all the great organizations that tread the sanctuary and the host under foot during that vision.—Of the third power, whose history is given in that vision as a horn which waxed exceeding great, and can apply to no other power but Rome, it is said, "By him the daily was taken away," v. 11; "and an host was given him against the daily," v. 12; which is the same idea as that of chap. 11: 31, already quoted. And the character they give to the whole vision is thus brought to view: "How long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" We omit the supplied words in quoting, and the reader will see that the word "sacrifice" in each case, is supplied by the translators. It evidently obscures the sense. (See A. Appendix.)

Let us now inquire what two things, one of which existed in the days of the prophet—"the daily"—have instigated and given character to the great powers of this world which have oppressed and persecuted the church—"the host"—of God? But one answer can be given to this question, either from the word of God, or from history.—They are Paganism and Popery. Paganism began the work; (Lev. 26: 33, 38; Deut. 28: 36;) it was Paganism that cast Daniel into the den of lions, and his brethren into the fiery furnace; and its active and murderous hostility to the people of God was continued until it was forced to give place to its great moral successor—Popery. The same view of the relation of Paganism and Popery to the church is given by Paul, in terms about the application of which there is scarcely room to mistake. He speaks directly of "the coming of our Lord Jesus Christ"—the day of Christ; and it is his purpose to correct the "troubled mind" of the Thessalonians, who supposed that day was (*enesteken, immediately*) at hand. And here, it is worthy of remark, we have the only argument ever given by an apostle with a design to prove that the Lord might not come at any time, so that if this argument is no longer of force in the case, none can be given with the authority of the Apostle against his coming at this present time. Of what force then, are the unauthorized assertions of our adversaries, but to prove that event to be near?

"The Apostle shows that there was to come a falling away first," and that the man of sin must be revealed, the son of perdition, "who opposeth

and exalteth himself above all that is called God or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." It appears Paul had made this a subject of conversation. He says: "Remember ye not, that when I as yet with you, I told you these things? And now ye know what withholdeth (or hindereth) that he might be revealed in his time." No other "time" is given for the revelation of this man of sin but in the prophecy of Daniel. The Apostle goes on: "For the mystery of iniquity doth already work: only he who now letteth (or hindereth) will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 1-8.

It is said to be a historical fact, (see Dr. Clarke on Thess.) that the apostolic church understood the pagan Roman empire to be meant as that which hindered the revelation of the son of perdition; and that they actually prayed for its continuance, cruel as it was in persecuting them, because they knew it was to be followed by a still more bloody and cruel enemy. And it is still more certain that this "Man of Sin," of whom Paul speaks, has been applied to Popery, "constantly for more than twelve hundred years, by the church of God."—(Gaussen.)

The same view is also given by the Revelator.—The great red dragon who makes war in his wrath against "the remnant, which keep the commandments of God, and have the testimony of Jesus Christ," is pagan Rome. Rev. 12: To the beast who continues the "war," the dragon gives "his power, and his seat, and great authority." Rev. 13: 2-8. The seat of the dragon's power was the city of Rome. No other power, that agrees with the description of that beast, has claimed that city as its seat, since the fall of the Roman empire, but the Papacy. Here is the united testimony of three great prophets, Daniel, Paul, and John. The established application of the testimony of Paul and John fixes that of Daniel. If any farther proof is wanting, it is found in the unanimous voice of history, secular and ecclesiastical; papal, protestant, and inandel. And none is so clear as the papal, because the more strenuously they defend their blasphemous assumptions, the more fully do they show that the prophecy applies to them.

The daily, or existing, abomination of the days of Daniel and Paul being thus shown to be Paganism; and the abomination that maketh desolate being Popery, the question arises, To what event in their history does the prophecy refer, as the point at which these periods begin? It is to the declining of one and the rising of the other as the desolator of the people of God: "They (the arms) shall take away," the pagan enemy, "and place the" papal;—the pagan "will hinder" the revelation of popery, until paganism "be taken out of the way, and then shall" popery "be revealed," to oppose and exalt itself above all that is called God, or that is worshipped.

Let us now inquire, Has this change taken place? and if it has, whether we can ascertain by what agents, and at what time it was effected? That the blasphemies and murderous cruelties of the Papacy have succeeded to those of Paganism, is as evident as that the sun shines. That this change was to take place after the division of the Roman empire, is evident from the fact, that "the great red dragon," the symbol of pagan Rome, had "ten horns," the same number as the papal beast, which denote the ten kings or kingdoms into which the empire was divided. The fall of the empire is dated A.D. 476; and that it fell by pagan conquerors is known to all the world. The event for which we are inquiring must therefore be found at a later point of time than this.

Now if we can ascertain when the abominations of the Papacy, that combination of all abominations, were known to exist; and when its work of desolation was fairly begun, we can also point out the latest point of time for the event referred to in the text. That the Papacy had become noted for all that

is abominable and wicked as early as the sixth century, though its abominations were more fully matured after that time, is the united testimony of all history. Dupin, a "Catholic" historian, testified that as early as A.D. 503 the pope, Symmachus, excommunicated the emperor Anastasius; and in defending himself assumed that "his dignity was higher than that of the emperor." (His Eccles. Writers, vol. 1, p. 527.) Mosheim, in speaking of the grand feature of papal arrogance, the claim of the pope to divinity, says, "How greatly the ideas of many had advanced respecting the powers of the Bishop of Rome cannot be better shown than by the example of Ennodius, the insane flatterer of Symmachus, who, among other extravagant expressions, said, 'The Pontiff judges in the place of God.'" (Vol. 1, p. 389.) "The worship of the Virgin Mary was ordained by a general council in 528."—E. King. Monasteries for women were established as early as 507; the order of Benedictines was established in 518; pillar saints were in high reputation; penances were enjoined; heathen festivals were incorporated into the Christian service; the mass and other superstitions were substituted for the devotions of pure Christian worship; the obligations of celibacy were imposed upon the clergy; purgatory was preached by Gregory; the use of holy water and other popish superstitions became very general about the same time. (See Ruter's Church History, cen. 6, chap. 2.—[To be continued.]

Correspondence.

LETTER FROM BRO. J. P. WEETHEE.

Dear Bro. Himes:—I have just returned from a tour through Washington and Morgan counties, where I formerly labored. I find many candid hearers among the various denominations, and such too, as will not be chained down by any thing short of the whole Bible. Such spirits, if intelligent, are valuable. I received invitations to preach in new places. The subject of the near Advent finds a welcome in many hearts. This precious truth is increasing in interest among the people in this region.

An Episcopal Methodist minister in charge of one of the circuits where I am laboring, has declared his convictions of the truth of the Advent at the door, and is proclaiming it publicly. Some of his hearers are pleased, others are offended. Such results may always be expected at the proclamation of this truth. The Savior has enemies in his own house—among his nominal friends. We desire our enemies to keep at a distance; their form is hateful, their presence annoying—we cast their memory into oblivion. Such hatred to the "Nobleman" is coiled within the heart of many a pretended lover of Jesus. The Lord knows them that are his. We may deceive ourselves, but we cannot impose on the Redeemer; our characters to him are known. If we are true to his cause he will be true to our happiness. Shall we not seek for immortality, eternal life? Many of our brethren in these parts still remain connected with the various denominations, the churches not having taken any special action in their cases. I am inclined to the opinion, with Bro. Galusha, that the movement should be made by the churches.—If the churches see fit to exclude us for our faith, on them rests the responsibility. At the same time, all true lovers of the Savior's coming should often meet without regard to sect, to encourage one another in their Christian course and render all practicable aid in the proclamation of the "hour of his judgment." The following is a copy of the resolution of the Union Presbytery of the Cumberland Presbyterian Church in my case:

"Whereas Rev. J. P. Weethee, a member of this Presbytery, has absented himself from its sessions for the last two years, and given no satisfactory reason for so doing; and whereas, this Presbytery has received the intelligence that he has been re-baptized and connected himself with the Advent-

ists or Millerites, therefore, resolved, that his name be stricken from our minutes."

I expect to leave on the 13th of this month for Cincinnati, where I shall continue for some time.

Yours in the blessed hope,

J. P. WEETHEE.

Chamney, (O.), Jan. 10th, 1846.

LETTER FROM BRO. JOHN M. SMITH.

Bro. Himes—Dear Sir:—I write to inform you of the result of our last conference, so far as we are at present enabled to appreciate. We have great reason to bless the good Lord for his presence, and the blessings he has conferred upon the little band in Southbridge through the instrumentality of our late Conference. We truly feel that a blessed influence has been shed abroad, the hearts of the children comforted, backsliders reclaimed, and impenitents made to think on their ways, and numbers have been heard to say, "Men and brethren, what shall we do to be saved." An unusual solemnity pervades our meetings. Our numbers, and we hope, our graces are on the increase. Bless the Lord we do feel that our strength is in the mighty God of Jacob; we have his truth, and it makes us free. He is our Shepherd—he careth for his sheep. We have no reason for discouragement—we have his word, and it is a yea and amen in Christ Jesus. Glory to his name! In the language of one of old we can say, "Although he slay me yet will I trust in him." The evidence of our senses is that the Lord is with us, and that to bless. The external evidence is that the Lord is here. The opposers of our hope are in the field. The old sectarian bird has again been made to flutter her wings. Truth's arrow has flown, the nestlings aroused, and expediency suggested the necessity of raising the sectarian pens higher by adding at least another poll, and the supervisors in the exercise of the authority in them vested have commanded the chickens all to brood in the old nest upon the pains and penalties of their displeasure. But notwithstanding some even dare worship the God of heaven, disregarding the king's decree.—Our meeting last Sabbath (for this was the first time I had met with the brethren since the Conference, the Sabbath previous I spent with the band in Worcester) was unusually solemn and interesting; and at the close of the afternoon service, we had the satisfaction of meeting at the table of our Lord an unusually large number of depending, confident, humble, expecting disciples, some of whom for the first time had acquired strength enough to stand out and avow their belief that the Lord was soon to descend in the clouds of heaven, to glorify his waiting people. The season was one of deep interest. We believe we did it discerning the Lord's body, and we hope to do it until he comes. Bless the Lord for the emblem of his body broken and his blood poured out.

It was for thee, my soul, for thee,

The purple fountain flow'd;

'Twas on the tree, the cruel tree

They slew the Lamb of God.

The price was dear, yes, very dear,

Which Jesus freely paid;

His accents still hang on the ear,

"My child be not afraid,

"When thus you do remember me;

My life for you was given;

The ransomed sinner may go free,

And reign with me in heaven."

Again, as it respects the Conference we would say, that the truth exhibited has produced an effect upon the mass of mind which was brought under its influence; a great amount of prejudice was swept away, and the possibility of our ground being tenable admitted by those who stand for themselves as free thinkers, unshackled by sectarian prejudice. We closed our meeting Monday evening, (the day you left,) under very favorable aspects. Sister Stoddard presented with great clearness and beauty the saints' everlasting inheritance. She commended

her subject to the people, and herself to God. The audience were holden in almost breathless silence, for the space of two hours, after which there were two or three pertinent exhortations. When an invitation was extended to all who desired special remembrance at the throne of grace, a large number arose, and a number mentioned the particular blessings they desired when with one accord, and in one place, the children fell before the throne of grace, and committed them all into the hand of him who has promised to lead his flock like a shepherd.—We think, should time continue, that a second visit of the kind from Brn. Himes and Hale would tell in eternity as being time well spent. The Lord direct you my dear brethren, and use you as instruments of great good to the flock scattered abroad.

Yours in hope, JOHN M. SMITH,
Southbridge, (Mass.), Jan. 8, 1846.

The Advent Herald & Watch.

"THE LORD IS AT HAND."

BOSTON, JAN. 25, 1845.

Mr. Crowell, the Editor of the "Watchman."

To the Members of the Baptist Denomination:

There is no crime on which virtuous minds look with more abhorrence than slander; and there is no character more universally detested than the slanderer. The press should be used to advance the virtue and morality of society—not in opposition. When it is subverted, to prey upon individual character, to rob men of the only jewel which is of much value in this world—their fair fame—it is prostituted from the high and holy office it should fill.

The public press deservedly exerts a mighty influence in society; and this influence depends on the deference paid to it. The organ of a religious denomination cannot but exert a mighty influence over that denomination. Community, as a whole, expect that such an organ will always keep truth on its side; and the respective denomination, in particular, expect its assertions will always be in accordance with facts.—Anything, therefore, published in such an organ, and uncontradicted, is regarded by its readers as truth; and the character of any man, assailed in its columns, must proportionably suffer, until the truth is made to appear.

I have been led to make these remarks, from the course which has been pursued by Mr. Crowell, of the "Christian Watchman," respecting myself. Owing to the upright and consistent course pursued by his predecessors in the chair editorial, that paper had acquired a reputation which should entitle it to weight in the community. The "Mercantile Journal" of Jan. 1st, 1846, an able and deserving paper, thus speaks of it:—

"The 'Christian Watchman' has entered on the twenty-seventh volume, and is the oldest Baptist paper in the United States. It looks as bright and flourishing in its mechanical department, on this New Year's day, as ever—and is conducted with much talent, independence, and energy of character. As a religious paper, it deservedly stands high with the Baptist denomination—and it has other merits of a high order, being a good newspaper for a family."

This is the reputation it acquired under its former editors. Its columns are now under the control of Mr. Crowell, and he sees fit to exert all the influence which, by his accidental position, he is possessed of, against my individual character. If he could show I am deserving of death or bonds, I would not refuse to suffer; but to suffer unjustly his malicious attacks, I do not feel called, without an effort to correct, as far as I can, the falsity of his frequent statements.

It will be recollected, that a little more than a year since the Boston Post published a list of charges against me, which were communicated by an unprincipled man in Hanover-street. These charges, being

this individually particularized, the public naturally believed them; they were extensively copied into other papers, and I had to lie under the imputations thus cast upon me till I met them. This I did by proving the falsity of each individual charge, by certificates from each person who had been referred to as wronged by me. The editor of the Post, Col. Greene, was so well satisfied, by this triumphant refutation, that he had been imposed on by a villanous and malicious liar, that he promptly published that refutation. The several political and religious papers in this city also promptly retracted the charges they had published, excepting the Watchman, and one or two nameless sheets, from which no retraction could be expected.

The Watchman had published an article, in which were the following objectionable remarks:—

"How far this delusion has been made use of by designing knaves for sinister purposes, it is impossible to say, but that it has been so used to a considerable extent, there can be no doubt. Its unfortunate votaries have thrown in their gold, and silver, and bank bills, as well as watches and jewellery, without requiring any account from their leaders, some of whom have also conducted an extensive and profitable trade, in books, and if report be true, they have amassed large sums of money. An individual, well known in this city, formerly a preacher of the sect called Christians, is said to be in possession of a large amount of money obtained by the influence of this excitement; and public indignation has been much excited against him in consequence. We can hardly conceive of a character more entirely depraved, more completely lost to every obligation of justice and honesty, to say nothing of religion, than the man who would receive the spoils of his fellow-men by bringing them under the influence of a delusion so destructive and pernicious. That such a man should feel the scorn and contempt of every honorable mind, is to be expected, when his character is known; but a more fearful reckoning awaits him at last, unless he repents of his sin, and obtains forgiveness of his God."—Nov. 1, 1844.

These remarks, if not designed for the purpose, were well calculated to add to the excitement which had been caused by the publication of the charges before mentioned; and they doubtless would, had not those charges been so perfectly refuted. On seeing these remarks, and supposing Mr. Crowell to be a gentleman and Christian, I called on him with a friend, showed him the proof I had of the falsity of the charges in circulation, and asked him, as a matter of justice, to correct his remarks, which had been based on those charges. He professed the greatest desire to do justice, but expressed doubts as to the manner in which my business had been conducted. I offered to satisfy him in this particular if he would call at the Herald office, as my receipts and expenditures had passed through the hands of Deacon John Kilton, a man of uprightness and integrity in this community, who had kept my books, and would give any information that was desired. He promised to do so, and if satisfactory proof was exhibited, to correct the slanders.

Day after day I expected him to call, but he did not till after the publication of his next week's paper, in which he said I had called on him "since the appearance of our last paper, complaining of the severity of our remarks in an article on 'the end of Millerism,' in its bearing on the 'advent leaders,' denying the truth of the reports there alluded to, and exhibiting a copy of the 'Morning Post' of Saturday last, and of the 'Daily Mail' of Monday, containing two or three columns of denials, affidavits, &c., with a request that we would copy it, as an 'amende honorable,' to use the words of Mr. Himes. As we have published none of the reports alluded to in that article, we felt under no obligations to publish it."

Mr. Crowell then stated he should examine my affairs, and do me justice, and added:—

"The operations of Mr. Himes have been extended over a wide space, north, west, and south, and he declares in the most solemn manner that they have all been fairly and faithfully conducted. If this can be made to appear, it certainly ought to be done."

In another column were the following:—

"Some of the crafty and designing men who have for years past been supported by the voluntary contributions of men and women, who were simpletons enough to believe their assertions that the world was coming to an end in April, 1843, or in October, 1844, and therefore property would be of no further use, have doubtless found this preaching and publishing Millerism to be too profitable a business to give it up so easily."

Again:—

"Part of this money has doubtless been expended in publishing the worse than useless trash with which the city has been flooded by hundreds of thousands of copies, under the names of 'Bible Examiners,' 'Midnight Cry,' 'True Midnight Cry,' &c. &c., confidently predicting the end on the 22d or 23d of October. The leaders in the delusion doubtless understand, better than you and I, what has become of the remainder."

Once more:—

"As to the leaders, I would charitably hope that some of them are themselves deceived, that they are too pitifully ignorant to know any better. I cannot hope thus charitably of them all. As I looked upon the receding form of the notorious Himes, as he left the house before the close of the meeting, after advising them to hold no more public meetings till Christ came, but quoting the language of Isaiah, 'to enter into their chambers, till the indignation be overpast,' I could not resist the impression, that this device was adapted to an artful expedient, to avoid the indignation of an outraged community, which probably he feared would overtake him, if he should stay long enough in the city to witness the failure of his predictions."—Nov. 8, 1844.

As he was so ready to add insult to injury, I concluded he had no desire to do me justice. If he had, why should he publish those additional remarks? Deeming this as evidence of his desire to do me further injury, and not to correct the judgment of his readers, I concluded that he was an unsafe man to have the examination of my books and papers.

A few days after, he called and proposed to bring in an accomplice to make the proposed examination. I informed him, that after this second uncalled-for attack, I should require bonds for his decency and good behavior before I could lay before him the details of my business.

In this condition the affair remained till the following article appeared in the "Gospel Standard" of Oct. 16th, 1845:—

In the "Herald" of the 1st inst. we find the following statement over the signature of J. V. Himes:—

STATEMENT OF AFFAIRS.

"We wish to make a statement of the present condition of our affairs, to those interested in sustaining our plans and labors in the Advent cause. It should be understood, that while we have had the responsibility, and performed the labor as publisher of books and papers for the dissemination of the Advent doctrine, that we have acted only as an agent. We have expended for the cause, not only the donations received, but also the profits of this office; so that now, instead of having what has been earned in the business department, it has all been expended, excepting what is necessarily invested, to conduct the business of the office."

How can our brother reconcile the above paragraph with the fact, that he stands taxed upon the assessors' books of this city for the sum of \$10,000! It is more-over but fair to presume that the actual value of his estate greatly exceeds the amount for which it is taxed. We do not include in the above \$1500 which Mr. H. has invested in the Tabernacle, nor a large amount of actual property which he holds, invested in the list and copyright of the "Herald and Watch;" so that although Mr. Himes is taxed for only \$10,000, he is probably worth a much larger amount. At all events, he must be in the possession of a pretty large fortune for a man to hold on to, with so much tenacity, while he is in the hourly expectation of the coming of his Lord.

We have neither space or time to pursue this matter further to-day; but we are in possession of facts which ought to raise a blush upon any man's face, who is not wholly lost to all sense of moral rectitude, which in due time we shall make public, unless a future course of fairness, and an evident sense of penitence for past wrong, shall be so manifested, as to make it consistent with our duty to keep silent.

NOTE.—We perceive by this week's "Herald," just

as our paper goes to press, that neighbor H. considers his tax to be exorbitant, and states that his property is short of \$2000, instead of \$10,000. Query—If any one was to attempt an investigation into the matter, would he meet with any better success than the editor of the "Christian Watchman" did, when accepting an invitation to examine his affairs last fall?

As soon as Mr. Crowell saw the above, he pounced on it with all the eagerness that a crow would on carrion, and immediately published the following:—

The Adventists.—The "Gospel Standard and Literary Expositor," a paper devoted to the advocacy of the Second advent doctrine, has for some weeks past been making disclosures of the doings of some of the recent leaders in that heresy, particularly of J. V. Himes, whose character is coming to be better understood. This paper says that Himes is taxed on the Assessors' books, in this city, for \$10,000, not including \$1500 which he has invested in the Tabernacle. It is generally understood that persons are taxed for one half the amount of the real value of their property, and the editor of that paper thinks that "at all events, he must be in the possession of a pretty large fortune for a man to hold on to with so much tenacity, while he is in the hourly expectation of the coming of his Lord."

The Standard adds in a note at the close of the article. "We perceive by this week's Herald, just as our paper goes to press, that neighbor H. considers his tax to be exorbitant, and states that his property is short of \$2000, instead of \$10,000. Query. If any one was to attempt an investigation into the matter, would he meet with any better success than the editor of the Christian Watchman did, when accepting an invitation to examine his affairs, last fall?"

It is just about a year since the affair referred to occurred, and the occasion of stirring it up was some rather severe remarks of ours on the conduct of Himes and the other Millerite leaders, at the time of the excitement occasioned by the hue and cry about the "tenth day of the seventh month," that is, Oct. 23, 1845. We never supposed it to be any concern of ours, whether Mr. Himes possessed much or little property. He professed that his affairs had all been conducted with integrity and correctness, and that he had not amassed property by means of the contributions, book making, etc. connected with the Advent movements. We promised to believe it when the proof was exhibited. We claimed no right to investigate his affairs, but we did claim the right to doubt whether every thing was correct, when all appeared so dark, till the proof was offered.

Mr. H. then informed us that he owned the Tabernacle. It is now, as the world knows, converted into a theatre. Did he sell it for that purpose? Or how came it to be turned into a theatre?

This statement contains several misrepresentations, which we will briefly notice. 1st. It conveys the impression that the Standard is engaged in the same cause we are, and that we were being exposed by a co-laborer; whereas it is opposed to the doctrines we advocate, excepting some things which are held in common. 2d. That we were assessed for only a portion of our property, which is false; the assessment being founded entirely on the supposed amount of my property, which the public had been induced to believe I was worth, by the slanders and insinuations of the Watchman, and kindred prints. 3d. That men are only taxed for one half their property, which is also false; they being taxed their full amount. 4. That we informed him we owned the Tabernacle, which is false; it being possessed by and under the control of a committee. The manner of that transfer has already been fully laid before the public. We did not see the above article till after the following confession had been made by the Standard:—

Statement of the Agent of the Gospel Standard.
Bro. Himes:—I wish to say, in justice to you, that upon special examination of the matters of the Tabernacle, and of your personal affairs, I misapprehended the subject. The representation I made appeared to me to be true at the time I made it. But your explanation of matters has entirely removed my difficulties, and now I consider you entirely exonerated from all censure in relation to these matters. And further, in relation to the facts which I hinted in the Standard were in my possession, I am satisfied they originated in prejudice. I disclaim all desire or design to injure you or your interests.
H. B. PRATT.

Boston, Oct. 22, 1845.

P.S. With regard to the conversation with Bro. Kilton, in relation to the amount due on your books, on account of the paper in addition to other accounts, I find, by a conversation with him, I must have misunderstood him. And it is due to Bro. K. to say, that he mentioned at the time, that the most of these accounts, in his estimation, were worthless.
H. B. P.

This should have satisfied any honest man, but it did not satisfy the editor of the Watchman, who, although he was shown the correction of the insinuations on which his remarks were based, refused to correct them. The Society of Adventists in this city, feeling the injustice of these accusations, requested several individuals, in whom the public have confidence, to examine into my affairs, and report for their satisfaction. This committee, among whom were two Baptist clergymen, one of whom was for a time the acting editor of the Standard, made the necessary examination, and reported the following:—

We, the undersigned, citizens of Boston, having been requested to examine the financial affairs of the Rev. J. V. Himes, in consequence of the various misapprehensions, and misrepresentations which have been made concerning him touching this subject, deem it our duty to say, that after having carefully attended on the responsibilities involved in the above request, we find nothing which savors of pecuniary speculation or fraud: that if the charge of dishonesty be due him at all, it would be for dishonesty toward himself: that we would not assume his liabilities, and take all that he may be worth as a compensation: and that unless his friends shall render him due aid, we see not how he can continue his present engagements without embarrassment. We would therefore, in his behalf, ask those who are indebted to him in arrearsages for his paper, to attend immediately on their obligation to him.

In short, we are unable to discover any thing in his public career or his private life which can warrant any censure of his character for moral uprightness and Christian integrity. And although he differs from some of us in matters of Christian faith, yet we would tender to him, as to every other man, the same liberty to think and speak that we ask for ourselves.

L. B. COLE,	JESSE S. SPEAR,
PRESCOTT DICKINSON,	WARREN WEST,
SIMON FLETCHER,	HUGH B. LOUGE,
WM. M. HATSTAT,	JOHN EMERSON,
MICAHAN WOOD,	J. G. HAMLIN.

It is always difficult for, and unreasonable to oblige a man to prove a negative. But we leave it to any unprejudiced mind, whether with the above evidence, and no proof to the contrary, every honest man would not ascribe honesty to the one he had maligned. Had any other one maligned me, I should have expected reparation. But with the insight I had already of his character, I had little expectation of any retraction from the editor of the Watchman. I however hoped he would have respect enough for himself to lie no longer under the suspicions his course has placed him. As evidence of his determination to adhere to the base slanders to which he has given publicity, an old fellow-student of his called on him, and kindly remonstrated with him on the injustice of his course; nor did he leave the matter here, but subsequently wrote him a letter, beseeching him, in the name of truth and justice, to retract his false charges. Mr. C. attempted to justify himself, on the ground that he had not seen the confession of the Agent of the Standard. This friend then obtained that statement, with the report of the committee referred to, and sent them to him. The board of Aldermen of the city, also, had abated my taxes nearly one half, which was published in the city papers. No retraction, however, appeared from him. Another clergyman then called on him, to expostulate with him on the injustice of his course. He however refused to retract, because, although he admitted he had no proof to substantiate his accusations, he could not believe in my honesty; and furthermore, to retract would make him appear "silly." And when informed that the Agent of the Standard had retracted his charges, he intimated that Mr. Pratt might have been compelled to,—thus accusing him of duplicity and hypocrisy, as though he would play the hypocrite in such a matter. Thus he looks on others as rogues also;

for if Mr. Pratt was insincere in his confession, he could not be trusted in anything; and why then should he continue to believe his first charges? for if they could be sustained, no honest man would have made such a retraction; and no man, after making such charges, would afterwards retract them, unless compelled to from want of evidence to sustain them, unless lost to every principle of honor and self-respect.

The above are the facts in the case. I have given the public every opportunity to acquaint themselves with my affairs; have freely offered them any property in my hands, not consecrated to the Advent cause, and have promptly refuted every charge which has been directly made against me. More than this no man can do.

With these facts, what shall be thought of Mr. Crowell if he pursues his present course? We wish to make no uncharitable remarks respecting him; but while he continues to lay hold of falsehoods circulated respecting me, which, when triumphantly refuted, he stubbornly refuses to correct, or even to intimate that he may have been mistaken, I can account for it on no other principle than a determination on his part to do all he can to injure me.

A few days since a Baptist clergyman mentioned to a friend the story of two children perishing by neglect, a year since, near Philadelphia, as an evidence of the evil tendency of the doctrine of the Advent; and referred to the following paragraph in the Watchman as proof:—

"Two sweet little children, through exposure to the cold and damp night air in a camp, near Philadelphia, where their misguided parents, with a multitude of other victims of the delusion, had been encamped for two or three nights, awaiting the end of the world, were found perfectly cold, stiff, and dead."—Nov. 15, 1844.

When he was assured of the entire falsity of this statement, and told that it was promptly refuted at the time by the published certificates of persons on the ground—there being not the least particle of anything on which to base the malignant falsehood,—he could not refrain from expressing his contempt for an editor, who would thus lead his readers to believe a falsehood, and refuse to set them right when informed of the facts—leaving them to incur the mortification of bringing up stale falsehoods to those who are aware of their falsity. This must be the conclusion to which every lover of truth and justice must come.

Mr. Crowell has been licensed as a preacher in the holy office of the ministry, and professes to love his neighbor as himself. Is this a specimen of his love? A man is to be presumed innocent till he is proved guilty. Mr. Crowell condemns me, leaving the public to infer that I am a knave, without a particle of evidence, and with proof of the falsity of his own assertions. Other editors do not refuse to correct false statements that may even accidentally find admittance to their columns. Why will Mr. Crowell? The Reflector will not refuse to correct any of its statements that need it; why should Mr. Crowell wish to place himself in a position so disadvantageous to himself, compared with the more upright, manly and Christian Reflector? We cannot account for it, unless it is owing to a moral obliquity on his part—an affection of the heart, and not of the head. Men who are honest and upright, judge others like themselves, till evidence is presented to the contrary. And knaves and rogues judge others like themselves. Does Mr. Crowell look into the recesses of his own heart, and there find how he would conduct under any given circumstances, and therefore suppose I should do the same? Out of thine own mouth will I judge thee. With the same judgment thou judgest, thou shalt be judged.

As we cannot get access to the readers of the Watchman through its columns, to correct these falsehoods, we will request all of our subscribers, wherever they may be, to lay this before every Baptist in their respective towns, that thereby they may be disabused;

and that those who are honest and upright, may patronize those papers in their denomination that act justly between man and man; for there are lovers of justice among them, and they have papers worthy of their patronage.

Since writing the above, I have received a letter from a Baptist clergyman, from which I make the following extract:—

"I have been tried exceedingly with reference to Mr. Crowell's course: I have been unspeakably pained at his disingenuousness, his disregard of honesty, justice, mercy, and righteousness in this matter. If the Baptist denomination will continue to encourage him in his work of maligning and slandering his neighbors, then I must confess I mistake them altogether. I am already apprized of the unenviable light in which he is held even by many of his own denomination. He cannot long maintain his present position. Why talk of avaricious motives, when from an editor and a charity scholar he has risen to the co-partnership of I suppose the most profitable religious paper, of the Baptist denomination, in the country; and besides its avails, he has a salary of, I think, some \$500, if I am rightly informed, for officiating as chaplain at one of the public institutions of South Boston."

J. V. HIMES.

Boston, January 21, 1846.

LETTER FROM BRO. WM. WATKINS.

Bro. Himes:—In the Christian Advocate of Dec. 10th, Prof. Durbin, with a temerity which is truly startling, says: "The Advent cannot precede the restoration of the Jews, whether this restoration be only spiritual, to Christianity, or literal also, to the promised land. Every Christian, therefore, may settle it in his mind NOT TO LOOK for the SECOND ADVENT until he has seen the restoration of the Jews." Now, in what light does this advice, this teaching of the professor appear in juxtaposition with that of our Lord on the same subject? The Savior has given us with great particularity, and in consecutive order, (Matt 24th, and Luke 21st,) the signs by which he tells us to know that his second advent is near, *even at the door*, and this with the same degree of assurance that we know that summer is nigh when the trees put forth their leaves. Nay, he says, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Prof. Durbin, in the face of these plain injunctions of the Savior, would thus, unwittingly I suppose, attempt to counteract them: "Every Christian may therefore (for reasons which he had adduced,) settle it," &c. If the professor is right, then the conclusion is inevitable: our Lord has not given us all the signs that were to precede, as harbingers, his advent: he has omitted a very important one of them. The professor has by some means an unwarrantable construction of certain passages, found out and supplied the omission. O that this learned divine may be brought speedily to reflect upon the fearful attitude which he has assumed! May he, and all who are in danger of being lulled to sleep by his peace and safety inculcations, call to mind the solemn injunction of our Lord: "Be ye also ready: for in such an hour as ye think not, the Son of man cometh." WM. WATKINS.

Baltimore, (Md.), Jan. 10th, 1846.

P. S. In the Balt Sun of Jan. 7th, I read, in the report of that paper's correspondent in the Maryland Legislature, the following indication of the "latter day glory": "Some excitement was produced by a resolution submitted by Mr. Reeder, with a view to the extravagant proposition of enslaving all the colored population of the State, and by selling them to the highest bidder, the proceeds to be applied to the liquidation of the State debt. It met with such universal opposition, however, from every section of the House, that Mr. Reeder withdrew it."

Other signs, bearing upon the colored population had previously appeared. Others, if nothing happen, will, doubtless, soon appear,—all connected with that glorious, popular millennium which we are generally told is now dawning. I thank God

that none of these things move me. I view them with a tranquillity of soul to which our oppressors are total strangers. That which the world and religious formalists are pleased to stigmatize as Millenarism, furnishes me with a panacea for all the ills of life. It prepares me for the most direful calamity that can possibly befall frail humanity. Alas! for those who are blind, wilfully blind to the brilliant prospects which are opening before us! W. W.

LETTER FROM BRO. S. EVERETT.

Dear Bro. Himes:—The beautiful harmony of the word of God, is one evidence of its truth and inspiration. The doctrine of the Advent near harmonizes the Bible concerning the coming and kingdom of Christ on earth. The Gospel is well called the "Glad Tidings of the Kingdom." So that it is given to humble believers, by it to know the secrets of the kingdom of God. The 20th chapter of Revelations harmonizes with the whole word, by regarding it as it has usually been explained by our brethren who have preached the Advent near. It describes the "first resurrection," and reign of the saints with Christ at his coming, previous to the resurrection of "the rest of the dead." It thus measures "the day of the Lord" to be one thousand years. The saints rise at the beginning, the wicked at the end of this period. It is the transition state between time and eternity. The saints are immortalized to reign with Christ, but the new creation does not yet appear in its glory, because the restoration and judgment of the wicked dead is not past till its close. Thus we have in this chapter a view of the first resurrection and the blessedness of those who have a part in it, as well as the duration of that state, (one thousand years,) which we find in no other portion of the Word. It fills a vacuum in God's word. It presents to the scattered and suffering saints, a glorious prospect just before us at the "coming of the Lord," of holy bliss. No other view of this interesting passage that I have seen, harmonizes it without explaining it away, at least in some essential points. Some esteemed brethren who are looking for the Lord, are teaching that the millennium is past already, so that we may expect, in their view, the resurrection of the wicked at the coming of Jesus. But I dare not thus spiritualize, lest I should be found "taking away from the words of the book of this prophecy" (22:19.) Dear brethren, let us rather remain in suspense as to the meaning of this, or any other part of the Bible which to us seems at present obscure, rather than spiritualize so as to explain away the obvious meaning. Let us remember that to understand fully those portions of Scripture which describe the future state of glory and immortality, we must enter that state. Then "we shall know even as also we are known." Then will "the watchmen see eye to eye."

I want to exhort my brethren to look well to those portions of Scripture which describe the Advent, and the preparation. "Seeing we look for such things," says Peter, "what manner of persons ought we to be in all holy conversation and godliness." "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Dan. 12:12. "Cast not away, therefore, your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul."—Heb. 10:35-39. Let us, dear brethren, be patient under trials, do good to all men as we have opportunity, overcome the world; lay aside every weight, and the sin which doth so easily beset us, consider one another to provoke unto love and to good works, and be as men that wait for their lord.

Yours in the blessed hope,

SAMUEL EVERETT.

North Leverett, (Mass.), Dec. 27, 1845.

LETTER FROM BRO. J. S. WHITE.

Bro. Bliss:—It is now about five years since an interest began to be awakened here on this subject, which extended with increasing interest through all this region. For a time the meeting houses were thrown open, the people in great numbers flocked to hear the word of the Lord on this subject; saints and sinners were affected by the truth in relation to the coming kingdom of our Lord. Ministers were very favorable to the truth, and labored, as they said, for the conversion of souls; and converts were multiplied, and added to the churches. But it was soon seen, by those who love the praise of men more than the praise of God, that this doctrine could not be popular, especially, if the time looked to should pass; hence to save themselves, they must take a sufficient stand against it, to save their reputation in case the time should pass, and still not be so much opposed, as to endanger their salvation provided the Lord should come. While standing in this unjustified attitude, what seemed to trouble these persons more than anything else, was to see the effects of the sanctifying power of the advent truth on the hearts of those who embraced it understandingly from principle. They saw the effect was to lead such persons to study the Bible for themselves, to think and act independently, to lay aside their reputation, to sacrifice all for Christ and the truth; and that it destroyed their party and sectarian interests, and led them to see that in Christ Jesus, there are no conflicting principles, no denominational distinctions, and that none are justified in saying, "I am of Paul, and I am of Apollos" but that all in him are one, and are a part of the church, and will be triumphant at the appearing of our Savior. Those souls could not be bound by the creeds of men; believing that if Christ had made them free, they were free indeed. While they have carried out the freedom of their own consciences in contending for the faith once delivered to the saints, they have acted upon the great protestant principle contained in the following, which was put forth in a religious paper not long since: "We assert the sacred right and the religious duty of every man to read the Scriptures for himself, and worship God, not in blind submission to priests, or potentates, but in the exercise of his own faculties, and according to his own conscience."—*Christian Reflector*.

For pursuing this course, many of them have been excluded from their churches, while others from a sense of duty have withdrawn from their former connexions. It is now about three years since we have met together in peace and harmony, for the mutual edification and comfort, in the things pertaining to the whole gospel, as we have understood it. We are not tired or discouraged. The coming of our Lord is still precious, and to us, as true as ever. Neither do we hate, nor envy those who would have us give up "looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ."

The Conference recently held in this place, was of an interesting character. We were refreshed, quickened, and strengthened in the things relating to the coming and kingdom of our Lord. We believe that a good impression was made on the minds of most of those who attended, which we hope will be saving, even to an inheritance among them that are sanctified.

I would here notice the death of one of our number, Sister Amanda M. F. Kent. She died in August last, after a sickness of one week. She united with the Baptist Church in this place about fourteen years ago, with which she remained for several years, a worthy member. She was one of the first in this place who saw and believed the truth in relation to the Advent nigh; and ever maintained a uniform interest in the subject, and an uncompromising adherence to what she believed to be the truth. She possessed an amiable disposition, combined with cheerfulness, firmness, conscientiousness, and benevolence, which, aided by piety, rendered her a valuable member of society. In her death we have truly sustained a loss, and so has all the

circle in which she moved. Our sister has left a mother, brethren, and sisters, to mourn her loss, but as an antidote to their sorrows, she has also left a good evidence, that she sleeps in Jesus, and that when he who is her life shall appear, she will appear with him in glory.

J. S. WHITE.

North Attleborough, (R. I.), Jan. 10, 1845.

BRO. A. EDMOND, writes:—O, how much meekness, humbleness of mind, justice, long suffering, and charity do we need in this work—the closing effort of the great commission, “Go ye into all the world and preach the gospel to every creature.”—We need the wisdom of serpents, and harmlessness of doves. Worldly wisdom, vanity, and pride, which is vain glory, may we by all means be delivered from, and be adorned with a meek and quiet spirit, which is little esteemed among men, but in the sight of God is of great price. Who need these graces of the Spirit more than we? In order to succeed in any tolerable degree, we need help from our God continually. Then we never shall fall. As St. Peter says, “an entrance shall be ministered unto us abundantly, into the everlasting kingdom of our Lord and Savior Jesus Christ. The Lord help us then that we may be faithful in declaring the whole council of God, with simplicity of heart, always remembering that his cause needs no magnifying, no additions of man. We have but to do our duty, let the prospect be what it may; and rest assured that the Lord will be glorified.—Let us go on, mind our own business, and leave not the walls; for the work is great.

A. EDMOND.

Portland, (Me.), Jan. 7th, 1845.

Obituary.

On the 20th Dec. last, at Lunenburg, Mass., the wife of Bro. Abraham Pierce, departed this life, aged 46, leaving good evidence that their loss is her gain. While her friends feel deeply afflicted, they sorrow not as others who have no hope. She was patient in affliction, confident in faith, and joyful in prospect of the resurrection.

S. HEATH.

Bro. Joseph Conner, of Guilford, N. H., fell asleep in Christ Sept. last, in full faith of a speedy resurrection to life. He has left a wife and five children to mourn his loss.

Sister Nancy Roberts, wife of Bro. J. Roberts, of Meredith Neck, N. H., also has fallen asleep, aged thirty-nine. Sister R. was composed, and when asked if she was willing to give up her family. She referred to the movement prior to the 7th month as the time when she gave them and herself up to God. She has left a companion and four children.

On Nov. 16, Bro. Moses Chase fell asleep in Jesus, aged 42 years. He has left a wife and many friends to mourn his loss. Our brother left this world without a cloud to darken his future prospect, and exhorted his brethren to be faithful. He resided at Meredith Neck.

Bro. Silas Chase, (nephew of Bro. Moses Chase, and son of Bro. Thos. Chase,) died on the 27th of Nov., aged 19 years. The death of his uncle had, we think, led him to feel the importance of consecrating himself to God. Though converted in '42, he had been rather low in mind for some time previous. He was resigned and happy in his last moments.

JAMES G. SMITH.

We learn by a letter from Bro. F. G. Brown, that he has been called to lay his little infant son in the cold and dismal tomb. He was a vigorous little fellow, until seized by that painful disease, the whooping cough. Bro. B. says that now “the consolations of the Gospel, the doctrine of a resurrection, and a speedy resurrection to life and immortality, are precious beyond description.”

Foreign News.

The British steam-ship *Hibernia*, which had been looked for for some days with the greatest interest, arrived at this port on Friday morning last, bringing Liverpool dates to the 4th inst.

The great question of questions now on the tapis is that of war with England, on account of the Oregon question. The warlike tone of the President's Message, it has been feared, would be responded to in England by demonstrations equally warlike. The fol-

lowing extracts which we give from different English papers, are, however, more pacific in their language than we expected. The London “Times,” the leading Tory paper, and ministerial organ, thus speaks:—

The terms of the Message imply, then, the alternative of war, or conclusive negotiation. War is too monstrous to be thought of for a moment, except after every effort at a compromise has been exhausted. Britain and America must be to sensible of their mutual benefits, mutual dependence, and mutual respect, to peril the substantial blessings they now enjoy, and are daily multiplying in the relations of peace, for the bloody and precarious glories of war. It is all but impossible that two great and kindred nations, after healing so wide a breach, and helping one another to so great a common prosperity, should become again mutual and unnatural destroyers for a mere point of honour for a remote wilderness, separated from both by a journey of many months, by stormy seas, and almost impassable rocks and deserts. Unless Mr. Polk is merely trifling with words, and secretly scoffing at the universal sentiments of humanity, he is himself incapable of so great an outrage and injury on the country of his ancestors, on the land of his birth, and the whole race of man. What means he by saying, that he has adopted the maxim, “to ask nothing that is not right, and submit to nothing that is wrong?” and his further boast that it is his “anxious desire to preserve peace with all nations?” That the Union should think it humanly and impolitic to bequeath a quarrel to posterity, is natural enough. That they should think to strengthen their claim with strong language, is also in conformity with many examples. But if the decision is to be speedy, it can only be by negotiation, either by reference, or by a recurrence to the method which, in the case of the disputed boundary on our Canadian frontier, proved so entirely successful.

Again it says:—

With respect to the Oregon, whoever will take the trouble of opening a map will see at once how very diminutive a portion of territory lies between the offers of each country. The Americans offer the 49 parallel. The British propose the line of the Columbia from where it meets that parallel, offering, in addition, the large peninsula contained between the Pacific and Admiralty Inlet. Of the whole disputed tract, between the Columbia and the 49 parallel, this forms the one-fourth in extent and certainly three-fourths in importance. It forms, with the exception of the free navigation of the Columbia, the only point of the disputed territory worth having or worth cavilling about. When two great nations have come so very near to an agreement, and left such very little space between their proposals, it would be quite absurd and preposterous to suppose that they could quarrel. Whatever may be thought of our own claims, and we have not been disposed to hold them beyond all doubt, yet considering the point to which negotiations have proceeded, the future object is to conclude them with honour; and after the full disclosure by President Polk of the offers made by the British Government in 1826 and in 1844, the point of honour ought to be no more difficult to adjust than the line of frontier.

The following is from Willmer and Smith's European Times.

The existing relations between England and America are not so satisfactory as the friends of peace in both countries desire. The possibility of war taking place between two nations united by so many commercial ties, and by the still stronger ties of consanguinity, shows that we have not yet reached that boasted moral era in the history of the world, when the ploughshare will supersede the sword, and the pen of the diplomatist triumph over the marshal's baton. On this side of the water, the national mind shrinks instinctively from warlike feelings of any kind, but more especially from a war with America. The idea is abhorrent under any circumstances; it is more immediately so in reference to a territory which can never be of much, if of any, service, to either country; a territory whose position, irrespective of its sterility, and the absence of all natural advantages, is too far removed from the Governments which respectively claim it, to belong permanently to either.

The above expressions of opinion, by the leading journals of England, show conclusively that public sentiment in England is disposed to peace, and an honorable settlement of the Oregon question. If therefore we have war, it will be brought about by inconsiderate madcaps on this side of the water. This arrival will doubtless do much to change the current of feeling on this question at home.

By an arrival a few days previous to that of the *Hibernia*, politicians in this country were astounded by the intelligence of the sudden resignation of the entire English Cabinet. This arrival informs us that the successors of the Peel Ministry who were under the auspices of Lord John Russell, almost immediately abandoned their assumption of power, and the Peel Cabinet, with the change of two or three members, was reinstated. This is one of the most extraordinary events which has ever transpired in England. The Western States has more to hope from the Peel Ministry, we think, than we could have expected under the new Cabinet had it continued. The question of the corn laws, it is supposed has been the cause of these movements; and it is expected that the result will be an abandonment of the duty on bread-stuffs, or the retaining of a mere nominal one. England is in the crisis of a great commercial negotiation.

A coal mine has been discovered in the Lower Pyrenees, near Orthez; and the inhabitants, excited by enthusiasm, returned thanks to the Almighty, by celebrating a solemn mass.

The inhabitants of the kingdom of Poland and the Baltic provinces are experiencing great distress from the scarcity of provisions. The clergy have taken advantage of the misery to obtain converts to the Greek church, by offering money to the peasantry. The Emperor has humanely granted two roubles per month to each of his subjects.

On the 3d ult., a large meteor, of a globular form, burst over the town of Mentz, at a height of only 150 feet from the earth. It gave out a brilliant light, followed by an immense quantity of black smoke.

A writer in the Edinburgh Witness ascribes the potato disease to the anger of the Almighty on account of the passing of the Maynooth grant.

It is in the contemplation of several of the leading Jews of London, to establish a workhouse, or an asylum in the metropolis, for the destitute of their race.

Earthquake at Amboyna.—The Dutch East India papers state that seven shocks of earthquake were felt at Amboyna, on the 20th July, and the two following days. The government house at Batoe Gadjah was so much injured that the inmates were obliged to remove. The military hospital was also damaged. The private dwelling escaped with slight injury. The shocks, which seemed to come from the east, were nearly all vertical, and were accompanied by a rumbling sound.

Algeria.—Abd-el-Kader is dodging about from place to place, that the French are after him closely, but, apparently, as far from catching him as they were ten years ago. The people are in an excited state, ever ready to revolt, and actually revolting the moment the French troops happen to turn their backs.

Paris.—Of the reception of the President's Message in France, a correspondent of the European Times, thus remarks:

Most certainly it has not created anything like so much sensation as was expected. With the exception of the *Moniteur* and the *Journal des Debats*, none of the newspapers have given it entire, the Presidential verbosity being too much for their scanty dimensions. All, however, have made comments upon it, but, strange to say, they have been marvellously insignificant. Rarely was a Message expected with greater interest, and rarely has one fallen more flatly. The only explanation I can give of the reason of this, is that little importance, generally speaking, is attached to the big and bouncing words of the President. Though rather given to self-glorification themselves, the French have a supreme contempt for it in others, and they feel, and unhesitatingly assert, that Cousin Jonathan's self-glorification approaches the ridiculous. It is the same with respect to his bounce and swagger. He may blow out his cheeks, double his fists, look as fierce as Captain Bobadil himself, and deal out menaces right and left against England, Europe, and “all creation,” but nobody regards it as *au sérieux*—nobody is alarmed by it, nobody takes it into account.

A Belgium paper says:—

Mr. Polk's Message has arrived here, and extracts from it have been given in the newspapers; but it has drawn forth little or no comment, and has excited little or no interest. As to the Oregon dispute, which is waging between England and America, I am not sure that any of my countrymen understand it, but I am quite sure that to every one of them it is a matter of supreme indifference. It is so, not because we

do not think a quarrel between two great nations a serious thing, but because we believe that the English and the Yankees would as soon think of fighting for the moon as for Oregon.

Germany.—Religious tolerance appears to be gaining ground. Catholic priests no longer refuse to bless mixed marriages, i. e., marriages between Protestants and Catholics; and it is even asserted that the Pope has the intention of acknowledging the Protestant Church, so as to induce it to aid him in putting down the new religion of German Catholicism.

Prussia.—A Prussian correspondent says:—

The new religion of Ronge is advancing. One or two Catholic priests have joined it, and have thereby drawn on themselves the vengeance of their bishops. In Posen, not long since, a preacher condemned Ronge from the pulpit, whereupon he was insulted by some of the congregation. Others took his part, and the consequence was that a tremendous pitched battle took place in the church. The dispute that is raging between you and the Yankees about Oregon, interests us not.

THE HERALD AND WATCH.

BOSTON, JAN. 28.

LETTER FROM JOHN BORLAND.—We have received a letter from Rev. John Borland, with a promise of more, in which he attempts to make good the charges he brought against Mr. Miller in the sermon of his that we published, and which charges we returned on their author: If Mr. Borland has any new testimony to present, we should not refuse him a hearing. Or if he wished to defend the doctrine of his sermon by additional proof, we should admit him to our columns. But as the letter we have received is only a repetition of what he has before presented, unaccompanied by Scriptural or documentary evidence, we consider it only a waste of room to fill our columns with such a controversy. If he wished to clear himself from odium, it would be one thing; but to permit him, unjustly as we have shown, to bring odium on Mr. Miller, is quite another thing. Our business is to defend the faith we profess, and to meet any arguments that may be brought against us; but personal controversy we always avoid, unless compelled to notice those who may unjustly assail us.

Republication.

"The Shortest Way to End Disputes about Religion. In two parts. By the Rev. Robert Manning, author of England's Conversion and Reformation Compared. Boston: Patrick Donahoe, No. 1 Spring-lane."

The above is the title of a Roman Catholic book, written in the days of Queen Anne, which has been sent us by the publisher. It answers disputes about religion, by claiming that the Church is infallible, and that we must submit to her teachings. That would certainly be a short way to end disputes, but would it be a Gospel way? We cannot subscribe to the logic of the author, but will admit his ability and ingenuity.

It is sometimes objected against us, that we must be in error, because the majority in the Protestant churches dissent from us. The following extract will show that the same argument was advanced against the Protestants. If, therefore, the argument is good, they are in the same dilemma that we are. If it is not good, why should it be urged against us?

As to the Latin Church, that is, the Church in communion with the see of Rome, at the time when Luther set up for a reformer, she was spread over all the principal kingdoms of Europe. England, Scotland, Ireland, the whole empire, with the seventeen provinces of the Netherlands, the large kingdoms of France and Spain, all Italy, with the kingdoms of Naples and Sicily, Sweden, Denmark, Poland, &c., were all united in the same faith, acknowledging the pope for their common father, the true vicar of Christ, and supreme head of their Church. So that Luther had not any in the whole world to communicate with. And was it not a presumption, even to a degree of madness, for a private monk to set up his own private judgment in opposition to all Christendom, and stand single against the whole world? Truly it would look

like a dream, rather than a serious truth, were it not attested by all writers, and Luther himself.

For, in the preface to his works, he boasts that he was alone at first. *Primo solus eram.* And in his preface to the book *de abroganda Missa privata*, he writes thus: "With how many medicines, and powerful evidences of Scripture, have I scarce yet settled my conscience to be able alone to contradict the pope, and to believe him antichrist, the bishops his apostles, and the universities his stewards! How oft did my heart tremble, and reprehend me by objecting their strongest and only argument—'art thou alone wise! and do all err!'"—p. 94.

The work is a neat little volume of 296 pages.

FALLING IN OF A COAL-MINE.—We learn by a correspondent of the N. Y. "Commercial Advertiser," that a portion of the slate roof of the coal mines of the Delaware and Hudson Canal Co., at Carbondale, fell in on Monday, the 12th inst., crushing or burying alive 15 persons, only one of whom has escaped, and that after being incarcerated forty-eight hours. These mines are so extensive, that thirty-five miles of railroad have been laid in them underground, including the main roads and all their ramifications. They extend about one mile and a half under ground in a direct line. The strata of coal was about six or eight feet thick between layers of slate. As the coal has been taken out, the roof of the mines has been propped up with wooden props. Symptoms of the moving of the mountain above had been noticed for some time; and on the day referred to, when only a few of the four hundred workmen were employed, a portion of the roof, about three quarters of a mile long, and half a mile wide, fell with a tremendous crash. The pressure of the atmosphere, caused by the fall, was so great, as to shoot out from the mouth of the mine, as from a cannon, or gigantic bellows, a train of ears, with a horse and boy, throwing them to a considerable distance. The man who escaped, dug his way out almost miraculously.

ERRATA.—Owing to the sickness of our printer last week, several vexatious errors appeared in our last No., which should have been corrected. On the last paragraph of the first page it reads, "Two Chaldeans recited a dialogue in the idiom of the Rabbits." It should be of the *Rabbis*. Several other errors equally vexatious were uncorrected. But the peculiar circumstances under which we were situated must be our apology.

CORRECTION.—Bro. E. Shepherd wishes to correct a clause in a letter of his a short time since, which was set up so as to read "they have had no help from ministering brethren for the year past." It should be, "they have had a number of preachers of different orders."

¶ In the "Herald" of Jan 14, an error occurred in the address of Bro. Winter, contained in Bro. Bonham's letter. The word "Buxton" is wrong, it should have been "Brixton."

BRO. HALE'S WORK ON TIME.—This pamphlet is now ready for delivery. It contains 92 pages, and can be had at 12½ cents each, or \$8 per hundred.

¶ We are requested to give notice, that Bro. N. Billings will (Providence permitting) meet with the brethren at Abington, Mass., the 2d Sabbath in Feb.

MEETINGS IN NEW YORK are held Sunday morning and afternoon at Croton Hall, at the head of Chatham Square, and in the evening at Columbian Hall, 363 Grand-street. Meetings are also held regularly three times every Sunday, corner of Christopher and Hudson-streets. The meetings at Brooklyn are held every Sunday at Washington Hall, corner of Adams and Tillary-streets.

¶ **NOTICE.**—Papers returned without the Post-office address being given, cannot be stopped. For without the P. O. address, we cannot find the subscribers' names on our books.

Books for Sale.

We have on hand a good supply of the New Testament, containing Campbell's translation of the Gospels, and Macknight's translation of the Epistles, with the Acts and Revelation in the common version. This is much liked by our brethren who have been supplied with it, and is a convenient reference for those who have not access to the original Greek. Price, 37½ cents.

Whitehead's Life of the two Wesleys.—This is a valuable book for \$1; and shows, in the life of John and Charles Wesley, their toils, and struggles, and perplexities; and also their faith—so unlike that of some called by their name at the present time.

Cruden's Concordance.—We have obtained an edition of this work with a smaller margin, and our own imprint, which we can furnish in sheep, like the *Harp*, for \$1 50. We have the other edition in boards, at \$1 25, as usual.

Letters and Receipts for Herald and Watch, FOR THE WEEK ENDING JAN. 17.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

J. Brown, 260; J. Smith, 270; N. Perkins, 245; N. S. Holmes, 237; D. Hall, 262; J. Tucker, 263; A. A. Adams, 226; L. D. Morrill, v 11; D. Luther, v 10; P. G. Wilson, v 10; I. Trasher, 269; C. Davis, 216; W. Barker, 244; J. Davis, v 8; A. S. Lanesbury, 256; N. Cavis, v 10; P. Teats, v 11; A. W. Jackson, 264; R. Starkweather; L. R. Carey, v 11; J. Orrock, v 11; T. Chullacombe, 243; G. A. Sterling, v 11; D. Nutting, v 11—each \$1. S. R. Dennett, v 9; N. Dearborn, v 7; J. Evans, 263; J. Hart, 259; L. Grovier, v 12; O. Jones, v 11; D. Libby, 236 (right); C. J. Whiteher, v 10; H. Child, v 10; W. A. Merrill (with pamphlets), v 11; E. Westbrook, v 10; Rev. R. Y. Russell, 254; S. Leonard, 266; A. Davis, v 10; P. Sprague, v 11; N. Clark, v 11; R. Pike, v 10; H. A. Parsons, 266; W. Peabody, 288—each \$2. E. Howe, 267; G. A. Reed, v 11, and \$1 for C. Marshall, 252 (do not find by our books any paper sent to Mason O., or anything due from there)—each \$3. J. Cummins, v 11; R. Andrews, v 12 (as directed)—each \$4. J. Buckwith, v 10—\$5. S. Milton, v 11—\$3 50. N. M. Richford, 243—\$1 50. E. S. Gladden, 258—50 cts. A. Rand; H. Munger; J. Careless has paid to 294; J. Moffatt; R. Hutchinson; P. Davis was cred. v 10; J. S. White; W. F. Falmestork (the paper has been regularly sent); J. C. Moore, 25 cts. (we could not find the name of D. Sargent, and have entered it at Nashua, N. H.); R. Wooster, \$5; I. E. Jones; J. Kiloh, \$10 (sent all we have); A. N. Seymour (will cancel the account); H. Parmelee has paid to 261; L. Gordon, \$1 (sent the book by mail, but had to take the cover off—the paper was stopped long since); J. W. Chickering (it is thus directed now); J. P. Wee-thee (that was Bro. Sprague's cr.); J. Aiken, \$1; J. G. Sturgis. M. Westbrook, 269, \$2; J. G. Smith, v 10, \$2; W. Hough, v 10i \$2.

FOR THE WEEK ENDING JAN. 24.

S. B. Mead, 256; H. Beck, 269; D. Crane, 269; A. Rogers, v 10; S. R. Smith, v 11; D. Burns, 260; H. Kent, 243; L. F. Allen, v 10 (paper had returned); W. Eldred, 257; R. T. Price, v 11; J. Hurd, v 10; C. Smith, v 10; C. Story, 234; T. Smith, v 11 (accounts for books agree); J. B. Tyler, 269; G. W. Cheesman, v 10; R. White, 269; S. Bowles, 267; S. Barker, v 11; J. Trion, v 10, E. Treadwell, v 11; M. Welcome, 253 (and \$2 for books); S. Robbins, v 11; D. Jennings, v 11; L. Taylor, 270; J. Peckham, v 11; B. H. Osborn, 242; B. Gardiner, v 11; D. Kallum, v 11; A. Bliss, v 12; B. McClury, 264; H. H. Tooker, 230; J. Stryker, v 9—each \$1. G. L. Nutter, 208; A. W. Mulliken, 236; R. Schellhouse, 243; H. H. Judd, v 9; T. R. Delvin (\$3 for books), v 12; P. Burns, jr., v 12; J. Heath, 262; W. E. Graham, v 10; M. Goldfinch, v 12; C. M. Bates, v 11; J. L. Couch, v 11; C. Kelsey, 235; J. W. Wharton, v 11; G. Terry (where is his paper sent!); J. S. Blaisdel, v 11; S. Buck, jr., 295; A. & E. I. Patterson, 292; T. Lyon, v 10, and \$1 for books; G. Brown, v 11; Mrs. L. Edson, v 10; N. Prentice, v 12; S. Williams, v 12—each \$2. A. Emery, by P. M., v 10; J. Lyon, v 11; D. W. Bates, v 9—each \$3. W. Curtiss, 258; M. Winkly, 235—each 50 cts. L. Wofe, v 11—\$1 50. W. Willman, by J. Marsh, \$5; J. H. Kent, \$1 50; B. F. Wetherbee, \$3; H. Stinson, \$4; J. Britton owes \$2; M. Helm, \$4; Rev. J. Carleton, v 11; J. I. Whitman, v 10; J. C. Welcome, \$8 for books; A. Andrews—we have no charge against J. F.; H. Munger—they are sent regularly; D. F. Reed, \$5.

THE ADVENT HERALD, AND MORNING WATCH.

BEHOLD! THE BRIDEGROOM COMETH!! GO YE OUT TO MEET HIM!!

VOL. X. NO. 26.

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WHOLE NO. 248.

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directed to "J. V. HIMES, Boston, Mass." (post paid). Subscribers'
names, with their Post-office address, should be distinctly given,
when money is forwarded.

Gowper's Description of Preachers.

Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve and own,
Paul should himself direct me; I would trace
His master strokes, and draw from his design,
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn chaste,
And natural in gesture: much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture!—Is it like? Like whom?
The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry—hem; and reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene!
In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn:
Object of my implacable disgust.
What!—will a man play tricks, will he indulge
A silly fond conceit of his fair form,
And just proportion and fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?
He mocks his Maker, prostitutes and shames
His noble office, and instead of truth
Displaying his own beauty, starves his flock.
Therefore avault all attitude, and stare,
And start theatric, practiced at the glass!
I seek divine simplicity in him,
Who handles things divine; and all beside
Though learned with labor and much admired
By curious eyes and judgments ill-informed,
To me is odious—

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart;
So did not Paul. Direct me to a quip,
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No: he was serious in a serious cause,
And understood too well the weighty terms,
That he had taken in charge. He would not stoop
To conquer by jocular exploits,
Whom truth and soberness assailed in vain.

We greatly fear that the above picture too truly
represents many in our day, who minister at the altar
of God.

Extracts from Bro. Hale's Work on Time.

(Concluded.)

It is also well known that between the beginning
and middle of the sixth century, the agents of the
pope had slaughtered those Christians who would
not acknowledge his supremacy by hundreds of
thousands.

By this general testimony of history we are
brought within a century of the event referred to in
the text, as the point at which these periods begin.
Can we get at that event with sufficient precision
to ascertain by what agents it was effected. What
is the testimony of the pope himself? Among the
so called "Christian Majesties" of Europe, there
is one to whom the pope applies the titles, "*Most
Christian Majesty!*" and "*Eldest Son of the
Church!*" It is the king of France. Now the
Pope does not confer such titles without a cause;
and "the church" could have no sons before her
"eldest son" was born. The origin of these titles
will throw much light upon the question before us.
Mosheim speaks of their origin as follows:—"It is
said, that the conversion of Clovis gave rise to the
custom of addressing the French monarch with the
titles of *Most Christian Majesty*, and *Eldest Son
of the Church*, for the kings of the other barbarous
nations which occupied the Roman provinces, were
still addicted to idolatry, or involved in the errors
of Arianism."—Vol. 1, p. 215.

The history of Clovis is briefly this, as attested
by papal, protestant, and infidel historians. In 493
Clovis was a pagan "conqueror, whose arms were
everywhere victorious," his conversion took place
in 496; he fought the battles of "the Catholic fac-
tion" till 508; he devoted himself to the founding
of churches and monasteries till the year of his
death, A.D. 511. (See Gifford's *His. of France*,
pp. 32-39. Howel's *Int. to Gen. Hist.* vol. 3, pp.
342-347. Baroni, Tom. 6 Venetis. Du Pin,
Gibbon, Mosheim, Hallam.)

That popery was not in the ascendancy at the
time of the conversion of Clovis, is sufficiently evi-
dent from the testimony of Gifford, who speaks of
him while yet a pagan, as "a young prince whose
arms were everywhere victorious." Gibbon testi-
fies to the same effect: "On the memorable day
when Clovis ascended from the baptismal font, he
alone in the Christian world deserved the name and
prerogatives of a Catholic king. The Emperor
Anastasius entertained some dangerous errors con-
cerning the nature of the Divine incarnation—and
the barbarians of Italy, Africa, Spain, and Gaul
were involved in the Arian heresy. The eldest, or
rather the only son of the church, was acknow-
ledged by the clergy as their lawful Sovereign
or Glorious Deliverer, and the arms of Clovis
were strenuously supported by the zeal and favor of
the Catholic faction."—M's Gib. vol. 2, p. 412.

Could anything be more striking than this testi-
mony of the skeptical Gibbon upon the fulfilment
of the prophecy: "*Arms shall place the abomi-
nation that maketh desolate?*"—Dan. 11:31. Ba-
ronius, the standard papal historian, in giving the
details of these wars of Clovis, speaks of him as a
model for the encouragement of princes, and as-
cribes the expenditures and toils of the war to his
piety, and his success to the favor of God. (Tom.
6, p. 696.) According to Gifford, Gibbon and most
other historians, Clovis "received the title and in-

signia of patrician and consul," at the hands of the
ambassadors of Anastasius, emperor of the East,"
at the city of Tours, on his return from his last
expedition, in 508. The consular office conferred
on him supreme magisterial authority in Western
Rome; and Hallam admits that "the connection
between Clovis and the empire, and the emblems
of Roman magistracy which he bore, reconciled the
conquered to their new masters." (Mid. Ages, p. 18.)

The investment of Clovis with the powers of
the consular office, has an important connection
with the placing, or setting up, of popery in West-
ern Rome; for in the council which he held at Or-
leans just before his death, the using of heathen
temples for the papal worship, and the manner of
treating pagans and heretics, then in office, were
some of the most important questions settled by his
authority. Its enactments of course would be con-
sidered as law to the extent of his jurisdiction. Me-
zary informs us that this council was held "in July,
A.D. 511," and that it was "the first ecclesiastical
council celebrated under a French king." (Hist.
of France, p. 19.) Gifford tells us it consisted of
"thirty three bishops," that it was assembled by
the order of Clovis, and that "he fixed on the top-
ics of discussion." This, he says, "was the last re-
markable event in the life of Clovis." He died in
November of 511. (Mezary, p. 17.)

The author of the *Decline and Fall of Rome*
states the fact, that the successors of Clovis inflicted
"one hundred lashes on the peasants who refused to
destroy their idols." (M's Gib. vol. 2, p. 406.)

From all these facts it must be evident, that the
scale preponderated in favor of popery by the
agency of Clovis. So far as paganism was con-
cerned, popery had no serious dangers to encounter
after his triumphs; and whenever it had a battle to
fight with some fresh horde of barbarians from the
north, as in the case of the Lombards, it fought to
defend, not to *obtain* its position. Its future battles
were with rebellious emperors and kings, or with
other Christians, whom the Church of Rome has
always considered "heretics." Somewhere in the
career of Clovis, it would seem, then, the event re-
ferred to in the text must be found.

In our former calculation, we supposed the setting
up of the Papacy was effected by the success of his
arms, and as he fought the last battle of his "relig-
ious wars" in 508, that was made the date at
which the periods now under consideration were
supposed to begin. In the present calculation,
however, we refer to the latest date possible; and
as the establishing of popery by law seems more
like the event specified in the prophecy—that of
placing, or setting it up; and as it could not take
place later than 511, if it took place in the lifetime
of Clovis, we begin the 1290 and 1335 days or
years at that point.

	1335 years
Added to A.D. . . .	511
Extend to	1846

We have already seen that the earliest and latest
boundaries for the period in which the 2300 years
must terminate, according to the data used, are Aug.
of 1845, and Dec. of 1847; and that the most natu-
ral view we can take of all the facts stated by the
evangelists, brings the termination at least one year
earlier than that latest point. It must be seen, there-
fore, that the harmony in the termination of these

1835

two periods is as exact as in our former calculation.

Let us now consider the other period—the 1290 days, or years. The first question usually asked in reference to that period is this: With what event does it terminate? No event is stated in the text; but as it evidently relates to “the abomination that maketh desolate”—Popery, we must apply it to some noted period in its history. The text says: “From the time that the daily shall be taken away, and the abomination that maketh desolate set up, (margin, *to set up the abomination that maketh desolate*), shall be a thousand two hundred and ninety days.” By referring to other parts of this prophecy, as well as other prophecies, we find that two grand epochs mark the early and latter history of the Papacy. In its early history it was, first, to take the place of Paganism. Second, The saints were to be given into its hand. In its decline, it was, first, to have its dominion taken away. Second, To be destroyed by the brightness of Christ’s coming. The 1290 and 1335 days, or years, begin at the point where the Papacy takes the place of Paganism; but as Popery is to be “destroyed at the end,” where the 1335 days also terminate, the 1290 must terminate at the taking away of its dominion. Has that event taken place? Yes. That is as evident as that Popery exists. The whole Papal communion are sighing over the loss of its former authority and power; promising that if they can but enjoy their “liberty”—(liberty to lord it over the world as they please,) they “will regain everything;” and because they cannot have their “liberty,” they raise the cry of persecution. They ought to thank heaven and earth that they have not long since been exterminated; but they must do their work, and their day of visitation is at hand.

The ancient Papal dominion has been taken away.—When was it done? That act is fresh in the recollection of thousands now living? It was done by the arms of the same nation that set it up in the place of Paganism, and by one whose will, like that of Clovis, was law in Western Rome, Napoleon. The act of Napoleon, by which the Pope was divested of his ancient prerogatives, is spoken of by Sir Walter Scott in these terms:—

“This important treaty was managed by Joseph Bonaparte, who, with three colleagues, held conferences for that purpose, with the plenipotentiaries of the Pope. The ratifications were exchanged on the 18th of September, 1801; and when they were published, it was singular to behold how submissive the once proud See of Rome lay prostrate before the power of Bonaparte, and how absolutely he must have dictated all the terms of the treaty. Every article innovated on some of those rights and claims which the church of Rome had for ages asserted as the *unalienable privileges of her infallible head*.” “Such was the celebrated compact, by which Pius VII. surrendered to a soldier, whose name was five or six years before unheard of in Europe, those high claims to supremacy in spiritual affairs, which his predecessors had maintained for so many ages against the whole potentates of Europe. A puritan might have said of the power seated on the Seven Hills—‘Babylon is fallen, it is fallen, that great city!’ The more rigid Catholics were of the same opinion. The Concordat, they alleged, showed rather the abasement of the Roman hierarchy than the re-erection of the Gallic Church.” Life of Napoleon, vol. 1, p. 502. Philadelphia, 1827. (See also Rotteck’s History of the World, vol. 4, p. 148. Thiers’ Consulate and Empire, pp. 326–339.)

“This important treaty” was signed at Paris, by Joseph Bonaparte and “the plenipotentiaries of the Pope,” as Thiers tells us, in “July, 1801,” just 1290 years after the Council of Orleans was held by Clovis. Its ratification at Rome took place in September of the same year.

Added to . . . 1290
511

Extend to . . . 1801

Here also the harmony is very exact.

In our former calculation, it will be remembered, this taking away of the dominion of popery was supposed to have been effected, at the conquest of Rome by the French, in 1798, as these periods also were supposed to commence with the conquests of Clovis in 508. But we now take the latest date to which we can reasonably refer for their termination, as we have done for their commencement. And if the pope was ever humbled by Napoleon; if he has ever been divested of those high claims to supremacy in spiritual affairs, which his predecessors had maintained for ages against the whole potentates of Europe, it was done by the voluntary, though constrained, ratification of the Concordat in 1801.

And here it should be remarked, that in the restoration effected by the “Holy Alliance” in 1815, the supremacy of the Pope was not recognised; but it was distinctly rejected, as the following statement of “the principle of all the conduct of the allied,” by Rotteck, shows: “They—the allied—guarantee an indissoluble fraternity and mutual assistance in all cases, and acknowledge *all of the Christian name as one nation united under the only supreme sovereign JESUS CHRIST!*” “Of this,” he says, “the history of the world offers no example.”—Vol. 4, pp. 255–6. It is also well known, that the provisions of the Concordat have been the basis of some of the most important negotiations between the nations of Europe and the Pope, down to the present time.

There is also one other period intimately connected with those now under consideration, though not brought to view in the text, on which a few remarks should be made.—It is the period of “a time times and half a time” or 1260 days, or years—during which “the saints” were to “be given into the hand” of popery, as predicted in the seventh of Daniel. The giving the saints into the hands of popery must, in the nature of the case, follow its triumph over paganism in Western Rome; and that the period, during which they were to be in this subjection, has expired, is as evident as that the Pope has “surrendered” his “high claims to supremacy” over them. The 1260 days, or years, must have ended with the 1290 in 1801. With what event then did they begin?

To give a clear idea of the course of events in the early history of popery, that we may see the development of its true character, and by what agencies it attained the position assigned to it in the prophecies, we call attention to a few well attested facts.—The conversion of Clovis, as we have seen, turned the triumphant arms of the West in favor of popery. This was immediately followed by the excommunication of Anastasius, Emperor of the East. And there is very good evidence to believe, what has been asserted of Clovis, that he formed a conspiracy with the “Catholic” bishops for the overthrow of all the Arian kingdoms within the limits of the fallen empire. Mezary says of his wars, “they were waged under the specious pretence of religion;” and ascribes to him the vilest character for treachery and cruelty.—(Hist. of France p. 16.) Du Pin, a papal historian, in his account of a visit of Avitus, bishop of Vienna, to Gondebald king of Burgundy, for the purpose of holding a conference with that king and to convert him to “the faith,” says, “Gondebald, perceiving them, came to meet them, and spoke reproachfully of the king of the French, Clovis.” The amount of the reproach was a remark of the king to this effect, “If your religion is so much better than ours, why does Clovis continue to make war on me without any provocation?” “The bishop answered him, That the way to make peace was to agree about the faith.”—(Hist. of Eccles. writers, Vol. 1, p. 530. Dublin 1722.) To the same effect is the testimony of Baronius, before stated; and Gibbon gives us these words of Clovis, as an expression of his motives in entering upon the Gothic war:

“It grieves me to see the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God, and having vanquished

the heretics, we will possess and divide their fertile provinces.”—M’s Gibbon vol. 2, p. 416.

The success of this “conspiracy,” in placing popery in the ascendancy in Western Rome, we have already seen. By the strength thus secured to the “Catholic faction” in the West, the same faction were placed in a position to commence open hostilities in the capital of the Eastern Empire, Constantinople. In 508 the whirlwind of fanaticism swept in fire and blood through the streets of the city. Gibbon thus speaks of this first outbreak of the abomination that maketh desolate in that quarter: “The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks in regular array, marched, and shouted, and fought, at their head. ‘Christians! this is the day of martyrdom; let us not desert our spiritual father; anathema to the Manichean tyrant! he is unworthy to reign.’ Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace, till the (Catholic) patriarch had pardoned his penitent, (the Emperor) and hushed the waves of the troubled multitude. . . . Day and night they were incessantly busied either in singing hymns to the honor of their God, or in pillaging and murdering the servants of their prince. The head of his favorite monk was borne aloft on a spear; and the fire-brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the Emperor were broken, and his person was concealed in a suburb, till at the end of three days, he dared to implore the mercy of his subjects. . . . And they accepted the blood of two unpopular ministers, whom their master without hesitation, condemned to the lions.”—Ib. vol. 3, p. 262.

This exhibition of the Man of Sin was followed, in 514, by a still more important “rebellion” in the east, in which Vitalian, whom Gibbon styles “the champion of the Catholic faith,” depopulated Thrace, and exterminated *sixty-five thousand of his fellow Christians*. Du Pin says, in speaking of this movement of Vitalian, “The Emperor was forced to make peace with him, upon condition that a council should be called to regulate the affairs of the church, by the advice of the Bishop of Rome. This obliged the Emperor to write to Hormisdas, successor of Symmachus, to pray him that he would be mediator for pacifying these commotions, and that he would labor to restore the unity of the church.” In this manner was accomplished what the historian calls, “the triumph of Roman pertinacity.”

These illustrations of the character of Romanism, during the reign of Anastasius, had their designed effect upon his nephew and successor, Justinian, who ascended the throne of the Eastern Empire in 528, though he had controlled its decisions, to a great extent, for some time before. Justinian did even more, as an ally of the Pope, than Clovis had done. In the first great transaction of his reign—the revision of the laws of the Empire, which produced the celebrated “Justinian Code”—“the supremacy of the pontificate” was declared to belong to “the elder Rome;” and the 131st of the “Novellæ,” on the ecclesiastical titles and privileges, chapter II, reads:—“We therefore decree, that the most holy Pope of the elder Rome is the first of all the priesthood.” By a single edict designed to “unite all men in one faith,” the whole band of mercenary papists were let loose to plunder and murder those who did not, “in the space of three months, embrace the Catholic faith.” The “heretics” of different religions, who were slaughtered by his orders, must be estimated by hundreds of thousands.—And this was only the introduction of a scene of carnage which has been continued and sustained, in the Christian world, by the authority of the

"seat of the beast" for more than twelve hundred years.

The laws of Justinian, in behalf of Popery, were followed by the appropriation of his choicest armies for the destruction of its enemies. In our former calculation it was supposed that the 1260 years began with the conquest of Rome by the armies of Justinian, in 538, and that they terminated with its conquest by the French in 1798.—Is there any later event, in the series of events which marked the rise of popery, which would more properly constitute the giving of the saints into the hands of the Pope? There was but one form of power, recognised at Rome, which could be supposed to stand in the way of the legal or actual supremacy of the Pope at the time the city was conquered in 538,—that was the consular power. And Gibbon testifies that in "541," *thirty years* after the death of Clovis, "the succession of consuls finally ceased, in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent extinction of a title which admonished the Romans of their ancient freedom." (M's Gib. vol. 3. p. 55.) So that there was never afterwards any power resident at Rome acknowledged as supreme, excepting that of the Pope, till after its conquest by the French in 1798. 1260 years, the period during which the saints were to be subject to the Papacy, beginning in 541, extend to 1801. 1290 years, beginning in 511, terminate at the same point, and 1801 is the latest date that can be assigned for the humiliation of the Pope by Napoleon.

Then the "Justinian Code," so far as the Pope was concerned, was to give place to "the Code Napoleon." And accordingly, 1846 is the latest point to which the 1335 days, or years, can extend, when Daniel shall stand up to receive his lot in the everlasting inheritance. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days:" thou shalt stand up to receive thy lot, thy portion, thy immortal inheritance, at the end of the days. Amen.

Scriptural Expositions.

No. IV.

Jer. 31:3-9—"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.—Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I feed them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born."

I find in the Prophets that the return of the Jews is spoken of in two ways. 1st. Their return to their own land from captivity. The 2nd Is their return unto the Lord by repentance, weeping and confession, and faith. The first is never spoken of by any prophet after they returned from the Babylon captivity, because this part of the prophecy was literally fulfilled then, and I have often been astonished at the presumption of professors in their exposition of prophecy, who disallow a plain and literal fulfilment. To me it appears

the worst kind of unbelief. It is like the Jews rejecting Christ, who fulfilled much of the prophecy concerning himself at his first coming, and the only possible excuse the Jews had for their infidelity was, that Jesus did not perform all that the prophets said he would, and deliver them from their temporal enemies. Yet the prophets nowhere promised that he would do this at his first, but at his second coming. Again, the Jews claimed that their Messiah was to give their nation the kingdom under the whole heaven. Yet the prophets nor the promise ever gave intimation of the everlasting kingdom of God. But it was to be given to the saints, Dan. 7:18, 22, and the little flock of believers, Luke 12:32. And the time is nowhere mentioned until Christ's second coming, Dan. 7:13, 14. On this account the nation of the Jews rejected Christ and his gospel, and became an infidel nation, "*reprobate silver*."—And as then, even so now, the Judaizers are rejecting the manner, object, and designs of his second coming and kingdom. They now plead that the Jews must return and possess the kingdom under heaven, either before or after Christ's second coming. I ask, have they not returned from one captivity, since the promise on prophecy was given? O yes. Has God any where said, he would return them from a second captivity? No. Very well, how can you prove that the return all ready fulfilled is not the return spoken of by the prophets? 1st. Because, he was to plant them in their own land and they shall no more be pulled up out of their land which I have given them saith the Lord God.—Amos 9:45. Whom was he to plant in their own land? Why, see v. 14—"And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord." You see it is "*my people Israel*," not spiritual Israel, for they are to multiply and build houses as at the first: so it is literal Israel. I agree it must be his people Israel. Now let me ask, did they go back from Babylon as God said they would and perform all the acts God said they should in v. 14? Yes: but they were plucked up afterwards by the Romans.—Who did God promise should never be plucked up? His people Israel. Very well. And were the Jews, God's people, when they were destroyed by the Romans? No. Paul shows plain they were excluded years before. Isaiah prophesied that they would be left as a curse. See Isa. 65:15 "And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Also 43:28. Hosea 1:9—"Then said God, Call his name Lomami: for ye are not my people, and I will not be your God." Did not God preserve them as long as they were his people? Antiochus sent a large army with one of his most warlike princes, threatening to pluck up and exterminate them. But with only a few hundred men, God preserved the nation, and fulfilled his word. And until they as a nation, rejected the Messiah, God did not reject them. Let me illustrate the case. God says, he that endureth unto the end, the same shall be saved. But suppose you do not endure, then you will be damned. Just so. God never made any covenant or promise to the nation of Israel only on condition, and when they broke the covenant, God would not continue it to them. Yet God has made a new covenant with the house of Israel (not nation, but the head, David) that he should have a seed, a remnant out of that people, and all other people on earth. Then when the nation of the Jews ceased to be his people, and were destroyed by the Romans, God by his grace, and preaching of the gospel by Jesus Christ and his apostles, had prepared an other people, a remnant according to the election of grace, who were not to be plucked up, or destroyed with the Jews.—Neither were they, as Christ prophesied, Matt. 24:16, and as Josephus testifies in his history of the Jewish war, but were most miraculously delivered from destruction.

I will now look at the 2nd objection which the advocates of Judaism bring against the return of the Jews being the return of their captivity from Babylon spoken of by the Old Testament prophets, i. e., "That the description given by the prophets in many places, as blessings which would follow that event, are so glorious and grand, that nothing which has happened, or did happen at that time, can be called a fulfilment; and therefore it must be a future return from an other captivity than Babylon." This is a main pillar in their visionary theories; but are men become so foolish in arguing on religious things that an objection even proved against one theory, is no proof at all that an other theory unsupported by other testimony is right? A man pulling down my house is no proof he has built another. How would you have looked in bringing this argument against Zerobabel next day after he and the Jews had returned whilst they were praising God and rejoicing in their return to their own land? If you, being one of these modern Judaizers, had said to Zerobabel and the Jews, "You need no rejoicing, for you must be plucked up and go into captivity again, before these prophecies of Jeremiah can be fulfilled," what would have been the answer? 2 Chron. 36:21—"To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years." No, say the objector, nothing which has taken place as yet, is so glorious and grand as the prophet Jeremiah has described. See Jer. 31:4, 5—"Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things." What answer would Zerobabel give? Very well, I shall build the temple as at the first. See Jer. 33:7—"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first." Then Ezra and Nehemiah, will build the walls and streets. Neh. 2:20—"Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem." But Sanballat the Judaizer, opposed this; for they had some of these unbelieving critics in that day. Neh. 4:1-6—"But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: and cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. So build we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work." Not so "glorious and grand." Why, "even that which they build, if a fox go up, he shall even break down their stone wall." But so build we the wall, for the people have a mind to work, says Nehemiah. And every day for more than 500 years they saw the words of Jeremiah fulfilling. The temple was rebuilt as at the first, the walls reared up, the houses repaired, and the city was established on its own heap, and the hill of Zion was re-peopled as of old time, and the prophecies had their literal fulfilment among the Jews, before the Shiloh came, when they ceased to be the people of God as a nation. They built houses and inhabited them for five hundred years or more, the age of a tree. They planted vineyards and drank the wine, they planted gar-

deans, and eat the fruit of them, and they were not plucked up as long as they continued to be the people of God. Here was every earthly blessing which God had promised them in their national captivity: even the **BRANCH** was raised up unto them, the Gospel and all its glorious promises, were offered them, even eternal life, until as a nation they crucified the Christ, persecuted his servants unto death, and counted themselves unworthy of eternal life. What could God have done more? Indeed, God has asked the question, Isa. 5: 4—“What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?” Read to the 7th v. In the 5th v. he tells what he will do with them, and he has done as he said he would, the nation will no more be “*pruned nor digged*,” v. 6. He has done all he could, yet these men who tell us God will yet restore them to their own land and convert them, and make them his people again, (the nation,) after God has done all he could for them, and destroyed them as Isaiah prophesied he would: yet these men can charge God with falsehood, and say will not God do much more for these Jews as a nation? What folly! What presumption! Believe them not my brethren, lest you be found partakers of their evil deeds.

I will close this communication by laying down two rules for the Bible student, which, if rightly applied and observed, will lead them out of every difficulty on this subject. 1st rule. All blessings prophesied of, or promised to the Jews as a nation, were fulfilled either before, or at the first coming of Christ, when the cutting off, or seventy weeks of the prophecy of Daniel ended. 2nd rule. All the blessings which are prophesied or promised to the elect people, which is called a remnant out of all nations, to be fulfilled in this old earth, or in probation, must, and will be fulfilled before or at the second coming of Christ, which is the end of the 2300 days of prophecy, and is the time specified for the fulfilment of all that the prophets have spoken since the world began. See Acts 3: 21—“Whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Also Rev. 10: 7—“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.” Here then must, and will end all the prophecies, however glorious or grand they may be. The time specified by God for the accomplishment of all these glorious promises, from the return of Israel from captivity in Babylon to the end, is 2300 years. See Daniel 8th c. And those who teach a probation for the Jews as a nation after the cutting off of the seventy weeks, and those who teach individual probation after Christ comes the second time and the end of the 2300 years, are deceiving you, and are *antichrist*. So I believe, and so I speak. WM. WILLER.

The Advent Herald & Watch.

“THE LORD IS AT HAND.”

BOSTON, FEB. 4, 1816.

Expository.

“Will you, as soon as convenient, give in the ‘Herald’ an explanation of the following declaration, to which many adhere at the present time, as proof that the advent of the Savior cannot be expected immediately—Psa. 68: 31, ‘Ethiopia shall soon stretch out her hands unto God.’” E. CANFIELD.

Modern Ethiopia comprises a large unexplored region in the interior of Southern Africa: but this was not the Ethiopia of the ancients, and consequently is not referred to in the text. Ethiopia signifies, “a man burned in the sun,” or of a dark color. And although the term was made to extend generally to the interior of Africa, and even to a great part of Asia, yet *Ethio-*

pio sub Egypto, or Abyssinia, was regarded as the proper Ethiopia. The ancients had no knowledge of more than two Ethiopian kingdoms: the first and only one known to the earliest writers is Meroe, or the Peninsula, which they erroneously supposed to be an island, formed by the successive union of the Nile with the Astaboras and the Astaspas (Blue river and Tacazze.) This country was converted to Judaism 400 years B. C., and was converted to Christianity in the middle of the fourth century—long before the religion of the cross had made much progress in Europe—excepting near the Mediterranean sea. The text was, therefore, literally fulfilled: Ethiopia did soon stretch forth her hands unto God—princes did come out of Egypt. As that Scripture has been fulfilled, it can be no hindrance to the speedy coming of the Lord.

Christianity was not only received in ancient Ethiopia, but it has been ever since nominally professed, although greatly corrupted. Gondor, the capital of Abyssinia, is said even now to contain one hundred churches, built of stone. After the rise of Mahomedanism, this country was the great asylum for Christian refugees from Egypt, who, for refusing to change their faith, were compelled to flee south before the sword of the Saracens, so that Nubia and Abyssinia became filled with them and Jews, who were also compelled to flee. As these countries were then so thoroughly Christian, the Arabian geographers, who have fully described other parts of the continent, make a very slight mention of them; so that Abyssinia remained almost unknown until near the era of modern naval discovery. In 1445 the emperor of Abyssinia sent an ambassador to the senate of Florence, and wrote a famous letter to the priests his subjects at Jerusalem. This, and stories told by the priests, gave rise to the most exaggerated reports respecting the riches and civilization of the great possessions of a Christian prince, whom they called *Prester*, or *Presbyter John*. This inflamed the religious zeal of the Christians, and gave rise to measures for the purpose of discovering and becoming acquainted with the person and possessions of so wonderful a prince. Portugal took the lead, and sent to explore it. It was found to be greatly overrated.

As we before remarked, the Abyssinians now profess Christianity; but it has very little influence over their conduct. They are split into parties, violently opposed to each other, and retain many of the observances of Judaism. They have monasteries of both monks and nuns; but are less austere than the Romish church. Their veneration for the Virgin Mary is unbounded. They have great numbers of canonized saints.

For further information, see the travels of Bruce, Salt, and Valentia, Gabat's Journal, Ritter's Geography, Prichard's Researches, &c. We have been more particular respecting this country, because we believe if a fair history of the progress of Christianity in Africa could be written, it would show the fulfilment of much prophecy, which is now quoted in support of a temporal millennium.

Universalism.

Bro. Bliss:—I saw a short time since in the ‘Herald,’ that Universalism could be traced only to Murray. I should like to have you give in the ‘Herald’ an historical sketch of Universalism.

Your friend, desiring to be found supporting and loving the truth,

JOSEPH CLARK, 2d.

We should have said, Universalism in this country. The Universalists began their distinctive organization in England, about the year 1750, under the preaching of John Kelly, who gathered the first church in London. It was first introduced into the United States, as a distinctive doctrine, by John Murray, who emigrated from England in 1770, and soon after began to preach these views. The first Universalist Society was organized in Gloucester, Mass., in 1779. The first assemblage of Universalists, to adopt a Confession of

Faith, was held in Oxford, Mass., Sept. 14th, 1785. The first N. E. Convention was held in Boston in 1786, and in 1833 it was changed to the United States Convention. They have now in this country about 1000 societies, 600 meeting-houses, and 650 preachers.

It will thus be seen that this peace and safety doctrine is emphatically a doctrine of these last times, and may be regarded as a striking sign of the times.

It should be added, however, that the Universalists pretend to trace a similar belief in the writings of some of the ancients. They have, however, been unable to convince those familiar with the fathers that such similarities exist. It is true, they regard as Universalists those who believe in the final restoration of all things; and thus Origen believed, in the 4th century. He taught that, at the end of the 1000 years of Rev. 20th, the wicked would all be purified by fire, and restored to God's favor. But this is not modern Universalism—that there is no future punishment.—This can, in this country, be traced only to John Murray.

Well may it be said, “When they shall say peace and safety, then sudden destruction cometh.”

Our English Correspondence.

Three letters from our fellow-laborers in England will be found on another page. It will be seen that they are greatly in want of faithful and efficient laborers. The reiterated calls for help deeply affect us.—Though the cause in this country suffers materially from the want of faithful laborers, yet our condition is far more favorable than that of our brethren in England. We feel that the time has arrived that something should be done, if possible, to aid our friends on the other side of the water. In our attempts heretofore to form a mission, unforeseen difficulties have interposed, and rendered the project impracticable. But now the mission appears to be feasible, and we are willing and ready to respond to the urgent calls of our brethren, and unite with them in proclaiming the glad tidings of the kingdom in the British Isles.

We have already sent more than one thousand dollars' worth of our best publications for gratuitous distribution. For the mission we had formerly contemplated, we had received donations at various times, which, after it was abandoned, were applied to other purposes, by the direction of the donors. So that what has been done for the cause in England, has principally been done by means furnished from this office. The fruits of these publications have been abundant. And if these could be followed up by the energies of the living voice, in lectures and conferences, a more plentiful harvest might be gathered in.

We know the difficulties which will necessarily attend our leaving home at this time; we feel that all our strength is needed here. But if we are liberal, and extend our efforts, God will increase our strength, and multiply laborers to carry forward the work.

A work is to be done there; and we deem no one better qualified to accomplish that work than Bro. Litch. As to ourself, we shall do what we can to hold up his hands.

Explanation.

We learn by some of our correspondents in the West, that in our commendation of the ‘Voice of Truth,’ we were understood to recommend our Western subscribers to discontinue the ‘Herald,’ that they might sustain that paper. This was not our design; for both papers are circulated in all parts of the country. The Western paper, we believe, receives more of its support from the East, than the Eastern one does from the West. What we intended to say was, that the two publications, acting in harmony in support of the Advent cause, should have the confidence of all our friends;—those who were able, to aid both, or to act as they might think would best subserve the cause of God.

Our Affairs—Next Volume.

We are happy to say, that through the liberality and kindness of our friends, we have been much relieved from our recent embarrassments, though not entirely. It may be well to state, in order to remove any misapprehension that may exist, that a considerable portion of the receipts acknowledged in our paper are for books, for which we have paid money, and receive but a trifling per cent. in return. Our friends will therefore see, that though more than our current expenses may occasionally be received, a portion of it is to pay for books. We state this, lest there should be a wrong impression in regard to the real condition of our finances.

We tender to our friends our warmest acknowledgments for their generous and timely support and sympathy.

With our next number we commence the 11th vol. of the "Herald." It is our intention to enlarge, and otherwise improve it, to the satisfaction and edification, we trust, of our readers. But these improvements will be attended with an increased expenditure of money and labor. We desire by this that our brethren may receive the utmost benefit we can render them.

Having stood in the midst and hottest of the battle from the commencement, and being employed, as all know, night and day, at home and abroad, for the establishment and preservation of the cause, at any sacrifice, our friends will appreciate our expectations for sympathy and support. *We have friends, who may be relied on in time of trial; but our trust is in God.* It will require every effort on the part of our agents and friends in procuring new subscribers, and making prompt remittances, to enable us to continue the *Herald* unembarrassed. Let all be active and prompt, and we shall be sustained.

THE TENDENCY.—We have repeatedly warned our readers that the tendency of the arguments against the doctrine of the Advent, is to Universalism. It cannot well be otherwise; for when the Universalist exposition of the 24th of Matthew is adopted, and it is admitted that the coming of Christ was at the destruction of Jerusalem, the remainder of the road is easy.

We perceive by a late No. of the "Universalist Trumpet," that Jonathan Goodwin, an elderly Baptist clergyman of Connecticut, has embraced that doctrine. The "Secretary," of Hartford, says:—

Rev. J. Goodwin.—We notice in the last number of the "Universalist Trumpet" a communication from Jonathan Goodwin, formerly a Baptist minister in this State. We would deal tenderly with the old gentleman. Those who have known the peculiarities of his mind, and who have been at all familiar with the stages of the process through which he has been passing for two or three years past, will not be surprised at his present position; though it is but a short time since he professed to regard it as very cruel in his brethren to call him a Universalist.—*Chris. Sec.*

Considering the "process" through which many have been passing for the last few years, in their departure from the old evangelical land-marks of prophetic interpretation,—in their abandonment of the principles of Newton, Scott, Gill, Wesley, Mede, and other Protestant lights, we shall not be surprised at the position which they may be forced into.

Rev. ELON GALUSHA.—By a communication in the N. Y. "Baptist Register," we perceive that the church in Perry, N. Y., have reconsidered their act disfellowshipping Eld. Galusha. They add, "We are also of opinion that a little time will find him battling manfully by the side of his old friends as formerly."—*Chris. Sec.*

Bro. Galusha has never wished to be otherwise than "battling manfully by the side of his old friends as formerly." But if he must renounce the doctrine of the nearness of the Lord's coming, to be by their side, it will be a very long time first. He preached the truth of the living God, and they turned a cold shoulder to him. It is truth that he desires to "battle manfully" for.

THE CAUSE IN BOSTON.—Our meetings have been held at the Tremont Chapel for the last three months. The congregations have been large and interesting. Several of our ministering brethren have been with us, and preached to acceptance and profit, among whom were our beloved brethren Cole, of Lowell, and White, of Attleboro'.

The Society have procured a spacious place of worship in Milk-street, which they contemplate occupying the 1st of March next.

TO THOSE SENDING NOTICES.—Our friends who send notices for publication, should so arrange it that they would reach us on or before Friday, as our paper is put to press on Saturday, and mostly mailed the same day. We received a notice from Bro. Harvey relating to a conference, which did not reach us until our whole edition was worked off, and the following No. would have been too late. We regret this circumstance, for it is our desire to serve our brethren to the best of our ability.

HARTFORD, Ct.—Several brethren in that city write that the congregation there is on the increase. They have a full house, a great portion of whom are unconverted persons. They are in an united and prosperous condition. Our friends there have had their trials, but there are few places, if any, where they have stood better, and succeeded more effectually than in that city.

WATER CURE ESTABLISHMENT AT NEW LEBANON SPRINGS.—We are requested to notice this establishment, which is under the care of D. Campbell. This is an institution designed to cure diseases by the internal and external application of pure water. Water is very good in its place, but how much virtue there may be in it for the cure of diseases, we know not.

English Correspondence.

LETTER FROM BRO. C. DEALTRY.

My Dear Bro. Himes:—Although I have been long silent, neither yourself, nor the rest of the brethren whom I loved and esteemed in America, are forgotten. I expected to have met you before this in a better and a happier land. Though disappointed, I am by no means disheartened. My confidence in the correctness of the principle upon which we interpret the prophecies is strong, not only with regard to the nature of Messiah's kingdom, and character of his reign, but also the time of its establishment. I am determined, God's grace assisting me, to wait patiently, watch closely, and labor faithfully until our Lord does appear.

There is a sad want of Second Advent preachers in this country, and a greater want of co-operation amongst those who are here. *No effectual good can be accomplished without union.* In order to carry weight with the great truths we advocate in this country, it is essential that the lecturers should be able and educated men. However good or strong in faith the opposite class may be, they cannot command an audience, unless prepared at all points. If yourself, with Bro. Litch, will write and say that you will visit us in the spring, I do not doubt you will find encouragement. Do let me urge it upon you. The people here are very, very dark. You are aware that this is a stronghold of Judaism; and so long as they read the Scriptures with that veil before their eyes, they never will see the Advent as near as we do. I am surprised that people who profess to read their Bibles cannot see it. There is too much reason to fear, that if our Lord were on the earth now, he would address professing Christendom in the same language he once addressed Pharisaic Jewry: "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times."

The year is opening with appalling prospects; war, pestilence, and famine are clearly seen in the distance. Parliament opens early in January. How Sir Robert Peel, who has again taken office, will steer the state vessel through the stormy sea before him, I cannot tell. Distress and perplexity are the characteristic features of the nation and government. "The sea and the waves roaring" is true, understanding it either figuratively or literally; while the next verse, "men's

hearts failing them," &c., is most fully accomplished at this moment. Oh! how blind are the people!

I leave this place for Devonport to-morrow, to give a second course of lectures. I anticipate good congregations. I have had a large chart painted, eight feet broad by nine long, illustrating Daniel's visions, and also have had printed some thousands of tracts (one of which I send you), with which I hope, with God's blessing, to wake up the people to a sense of their position—slumbering beside the fire God's wrath has kindled to devour them.

Write to me, dear Bro. Himes, if you have time.—And with my love to yourself, and all who love the Lord in truth and sincerity, believe me affectionately yours,

C. DEALTRY.
Tiverton, (Eng.), Dec. 29th, 1845.

LETTER FROM BRO. W. BURGESS.

My Dear Bro. Himes:—It is with feelings of the deepest gratitude that I address these few lines to you, and thank you for your very kind letter and papers which you sent us. I am pleased with the letters in the papers, as they relate the experience of many brethren who are looking for the Lord. I am also delighted with the Christian spirit in which most of the articles are written.

We believe that we shall soon see our blessed Redeemer revealed in all his glory, who will change these vile bodies, and "fashion them like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." This blessed hope kept us bound together in the bond of love to God and man. We have no language to express the joy this blessed hope affords. (1 Pet. 1:3-13; 1 John 3:1-3.) I well remember the effect this doctrine had on my mind when Bro. Winter first laid it before me. I was convinced that this earth would soon be dissolved, and a new one created, which will be inhabited by God's people for ever, even for ever. I then felt it my duty to proclaim it to my fellow men, that they might be made the partakers of like precious faith; but as soon as I mentioned it to some of my best friends, they very much opposed it, and asked, "What will you do, if you give up your situation? (for which I was receiving £100 a-year.)" My only reply was, "That the apostles of Christ went out without either purse or scrip, yet they lacked nothing; and God is the same to-day as ever." With these views before me, I made a full surrender of myself, and all that I had, to God, to spend and be spent in this glorious cause. I then experienced what the two disciples felt on their way to Emmaus. They said, "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the Scriptures?" This burning love I felt, and very soon it kindled in me a love and pity for my fellow men, and they became the subject of my prayers and tears. I saw that there would be no return of the Jews, no conversion of the world—no millennium before the coming of the Lord. I also knew that the mass of the people were in darkness on this great and momentous truth. I could not rest, day nor night, until I commenced to give the Midnight Cry; and I bless God that I ever engaged in this work.—It is three since I engaged in this cause, and the hundreds of letters I have received testify that my labors have not been in vain in the Lord. The Lord has not suffered me to engage in a warfare at my own charge, but in almost every place he has raised up friends to help me, and many thousands of books and tracts have been printed and scattered over a great part of the country. But a great work remains yet to be done, and there is but little time in which to do it. The harvest truly is great, but the laborers are very few.

We want a centre of action in this country. Is it not possible for you and Bro. Litch to come over in the spring, and edit a paper? This would unite the brethren, and do an immensity of good. I am quite sure that it would be well supported; for there are many that love the Lord that have this world's goods, who, if they could have the evidence before them that Christ would speedily appear, would act in accordance with their faith, and help to spread this truth. Dear brethren, do come, if possible, for your presence is much desired and needed. There is much darkness on the minds of the ministry here, as well as the people. I will give you one specimen among many, which came under my own notice. A minister in T. said to me not long since, "You must not preach Christ's coming to judgment—you will frighten and alarm the people, and make them ill; you must preach death to the people, for it is certain they will all die." "Surely those that love the Lord will not be frightened, or made ill to hear that the Lord is coming to set them free," I replied. Said he, "There are some so weak in the faith, that all their life-time they are subject to bondage through the fear of death." "Well, sir," I replied, "I would deliver them from that fear by tell-

ing them if they are alive when Christ comes, they shall never die.—Behold I show you a mystery, we shall not all sleep (that is, we shall not all die), but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, &c. (1 Cor. 15:51.) Jesus saith unto her, Thy brother shall live again. Martha saith unto him, I know he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this? (John 11:23-26.)

My kindest love to all the brethren and sisters that are looking for the Lord. Let us all be strong in the faith, giving glory to God, "for yet a little while, and he that shall come will come, and will not tarry."

Yours most affectionately, Wm. BURGESS.
Tiverton, (Devonshire, Eng.), Jan. 1st, 1846.
P.S. I beg to say, we shall be thankful for any quantity of books and tracts you may please to send; they shall be faithfully distributed.

EXTRACT OF A LETTER FROM BRO. J. CURRY.

I do rejoice at the prospect of your coming to England. I am sure great good will result from your visit. The people are fast asleep, and need arousing. The visit of a stranger will effect good, as a hearing will be obtained. Surely "a prophet hath no honor in his own country." I would like well to correspond with you by each steamer from Liverpool to Boston, and will furnish you with a file of the Liverpool newspapers regularly by every packet.

The people of England generally are swallowed up in speculation, "laying up treasures for the last time." The few who are looking for the coming One are denominated fools, and I am about to be silenced in the church to which I have long been attached, because I preach the doctrine of Christ's second coming at hand. Let the will of the Lord be done in this respect. I have endeavored to be faithful, and by God's help will never cease to sound the alarm until the Savior comes. There are singular movements going forward, which will shortly shake the kingdom to its centre.

With love to all the brethren, I remain yours, affectionately, in the blessed hope, JOSEPH CURRY.
Princes Place, Fleet St., Liverpool, Jan. 3d, 1846.

Correspondence.

LETTER FROM BRO. S. CHAPMAN.

Dear Bro. Bliss:—When I wrote you from Charlestown, R. I., on the 1st inst., our protracted meeting with the Indian Church in that place had just commenced. I remained with that people a little more than a week, assembling for worship morning and evening. Our meetings commenced at 11 A. M., and generally continued till after midnight, having a recess of about one hour only, at twilight, for refreshment. After lectures, day and evening, the whole time was faithfully improved by them in exhortation, prayer, confession, singing, &c. Seldom have I enjoyed a week of such soul-cheering interest. During the time the whole church became revived, and their faith in the Lord's speedy coming fully confirmed, (this people it will be remembered embraced the Advent faith about two years since.) I then visited the Advent Church at Carolina Mills, in Richmond; on short notice a congregation of nearly two hundred were collected together in the evening and listened attentively till 10 o'clock, to a discourse touching upon "the midst of the week." Dan. 9:27. A favorable impression was manifestly produced on many minds, while others doubtless by the same means became more hardened in their unbelief and sins. The brethren there appeared much animated in the prospect of soon being favored with a visit from Bro. Himes. I hope he will not disappoint them. A few lectures from him in that place will serve to remove prejudice from many minds, greatly comfort the brethren, "and strengthened the things which remain." I commenced holding a series of meetings with the colored people in this place on Lord's day, 11th inst. Our meetings here have been conducted in the same manner as in C., commencing and closing at about the same hours; and the result, or influence upon the church is quite as favorable as that in the former place. Never did I labor with a more conscientious and devoted people, nor with those that were more specially benefited by my labors. The gratitude which they manifest to God, and also to me as an instrument employed by him, is ample compensation to me for the same; it is more, my brother, for I esteem it as having been a great privilege thus to have been employed during the past three weeks. I am happy to add as the further

fruits of this effort, quite a number of respectable citizens (not of the tribe) have heartily embraced the Advent faith, take an active part with us in our devotions, and with us are confidently expecting speedy redemption. But having written you so recently, I must trespass no longer on your patience at this time. This evening will probably close my labors with this dear people, and in the morning I think it probable that some tears will be shed when we separate from each other. I intend to visit the brethren in Providence, and then commence my return to Hartford, if the Lord will. Truly yours in the blessed hope,

SAMUEL CHAPMAN.

South Kingston, (R. I.), Jan. 20, 1846.

LETTER FROM BRO. J. MERRIAM.

Dear Bro. Bliss:—I have often thought, and sometimes said, if the Advent doctrine be true, it will go through England the present year. The idea that the whole movement of the Advent cause was to be limited to a small section of the Western Continent, because the scene of the first advent was circumscribed within a small portion of the Eastern Continent, has ever been unsatisfactory to me. The church were then concentrated within a small compass, and the developments of the divine economy of course were made exclusively to them; but the people of God are now scattered broad-cast over the earth. From the analogy of God's dealings I should infer, that the trumpet of Jubilee would be blown, wherever there is a body of Christians, the world over. In America the energies of divine grace have been more wonderfully displayed than in the Eastern world; and from a priori reasoning we might infer, that the theatre of Bibles and Sabbaths, of sanctuaries and glorious revivals, would be vantage ground for Advent power. If the rays of Gospel light are more profusely poured upon this region, we might expect clearer vision on the part of God's people, a vision that would penetrate the distant future, and see the radiance of that "glory-beaming star" that heralds in the day. This is the natural deduction from the fact, that the Church in America occupy the heights of land in the moral world; and, from this commanding position, can catch the earliest rays of the dawning light. But eminent piety is by no means confined to our own favored land. No, there is a host of God's jewels in other lands, especially in England and Scotland. There is much of vital godliness and ardent piety in England, and there is high-toned moral feeling and sound evangelical faith in Scotland. I could not believe they will have no share in the premonitions of that tremendous day, or antepast of the banquet of love. I could not believe the splendors of everlasting day were to burst upon their astonished vision without a twilight to intervene. God's favor does not thus depend on location, nor is it thus partial in its communications. Entertaining such views, the intelligence from England contained in a late number of the "Herald," was like "cold water to a thirsty soul." The sound of the Advent comes across the Atlantic in its living energy. It comes with the thrilling influence, the soul-stirring appeals that characterized the subject here. There is a vitality in their faith, breathed into their souls by "the inspiration of the Almighty." It seemed like a heavenly breeze wafting the odors of Canaan, and conveying the breath of spiritual life. Who could have imagined, that although they felt not the seventh month movement, when so much interest was created here, they should now, after the disappointment of their American brethren, preach the same doctrine, and that too with so much power and success! Surely "this is the Lord's doing, and it is marvellous in our eyes." I could but remark, with what informality, and yet unfeigned love, they send Christian salutations to their trans-Atlantic brethren. They breathe forth the pure spirit of brotherly love, that united the hearts of primitive saints. Can all this be a delusion of the adversary? or a chimera of the imagination? Are these things the vagaries of fancy, or are they substantial verities of the divine word, engendered in the soul by the spirit of the living God? If we throw these things to the winds, what terra firma have we left! what pole-star to guide us on our dreary pilgrimage! O there is too much glory in the cause, too solid basis on which it rests, to give it up. The light which is shed on the Church was like the breaking forth of the sun after a storm. It was like a bolt of light from the heavenly world. How luminous were the pages of Sacred Writ,—with what unearthly lustre shone forth the gems of prophetic truth,—how precious the promises,—how glorious the prospect,—what love animated every heart,—what joy filled every bosom,—and what triumphant songs burst spontaneously from every tongue!

In the providence of God, the American brethren

have been called to lead the van in this assault upon the hosts of darkness; and, while contending "for the faith once delivered to the saints," the King himself seemed to marshal the gathering hosts, and direct every movement, till the pillars of Satan's throne trembled under the shock. And now, because we have not marched through the pearly gates at the moment of our expectation, shall we sleep on our arms? shall our ranks be thrown into confusion, and our weapons directed against each other? Look and see fresh companies marching up to join the army with their glittering armor, and banners streaming as in the sunlight of heaven. See the King's enemies fall as the battle goes sore against them; and let us take fresh courage to form in the order of the Gospel, and move onward in consolidated columns; for be assured the promise is unequivocal, the word immutable, and soon the kingdom will be organized, the glory appear, and those, who by patient continuance in well doing, seek for honor, and glory, and immortality, will be rewarded with eternal life.

Yours in hope,

J. MERRIAM.

South Reading, (Mass.), Dec. 15th, 1845.

LETTER FROM BRO. R. BAKER.

Dear Bro. Himes:—After the Conference at Worcester, I met the brethren at Halden. There is a little flock there that love the truth, and who are strong and united in the faith, and remain patiently waiting for the Lord, ever ready to every good word and work. From thence I went to Holliston, where I had the privilege of preaching four discourses to the saints, and they were much encouraged. From thence I visited Natick and Newton Lower Falls. There is a little remnant there, that are waiting for the Lord to deliver them from this sin-cursed earth, and translate them into his glorious rest. I then went to Brimfield, where there is a blessed company, among the most happy and united that I have seen anywhere. We held a watch meeting on old year's night; it was truly a precious time, and the Lord was present with us.—Thursday I returned to Chicopee Falls. The little band here are holding on, as in other places. We are an astonishment to our opposing friends, who wonder that we will continue looking for the Lord.

Our good Baptist friends in this place have been very indulgent with some of their church members; they have tried to convince their brethren of their supposed errors, but in vain—their brethren could not give up looking for the Lord. But now the church has taken extreme measures, and cast them out for heresy.—These dear brethren prefer to have their names stand fair in the Lamb's book of life, than again to be entangled in the yoke of bondage. They could have retained their standing had they consented to attend the Baptist church. I do not wonder they prefer the reproach of Christ to a standing in any body that oppose the doctrine of the coming of Christ.

Yours, in the patient waiting for our King from heaven,

R. BAKER.

Chicopee Falls (Mass.), Jan. 7, 1846.

LETTER FROM BRO. P. HAWKES.

Bro. Bliss:—I know it will be cheering to you to learn, that God is still at work, saving sinners. I have been on a short tour for a few weeks past, and have been an eye-witness to the pardoning mercy of God, which is still as free as the air we inhale. I have spent a few evenings in Cabotville, which has been profitable to myself, and encouraging to the little flock there. On each evening, there were from eight to ten who came forward to be prayed for, and several found peace in believing. May the good work there commenced be carried on until time shall close.

The brethren in Hartford are much encouraged, being knit together in love, and looking for the Lord.

In Middletown there has been, of late, considerable interest; there has been one conversion, beside several have been reclaimed, and many saints quickened.

In this place we remain as formerly, firm in the glorious hope, and happy in the belief that the Nobleman is soon to return.

May the good Lord sustain you and Bro. Himes in publishing the glad news of the kingdom at hand.—The "Herald" is hailed by our brethren here as a messenger of peace. May it continue until the Lord shall come in the clouds, when this medium of information will be no longer needed; we then shall have perfect and eternal vision.

Yours, in the blessed hope of soon seeing the King in his beauty,

PHILO HAWKES.

Meriden (Ct.), Jan. 2, 1846.

LETTER FROM BRO. J. G. SMITH.

Dear Bro.:—There are a goodly number of the tried

ones in this section, who expect at last to gain the kingdom of God, though it may be through much tribulation.

It has fallen to our lot to mourn the loss of a number of those who, with us, had fondly hoped, ere this, to have reached that land where separation and death would never come. But when Christ comes, and destroys him that has the power of death, they will awake and sing, coming from the land of the enemy. When I see those die who had embraced the Advent faith, and given themselves unreservedly to God, and leave this world with glory in their souls, with faith unwavering that the Lord will soon come, at the same time exhorting their brethren to hold fast their faith unto the end, I conclude, that if there was any leak in the ship, they would have discovered it and informed their brethren. The ship must, therefore, be built of gospel timber, although we have "a more sure word of prophecy," which settles the point.

Yours, looking for Jesus this year.

JAMES G. SMITH.

Meredith Centre (N. H.), Jan. 8, 1846.

Extracts from Letters.

Bro. J. TUCKER writes:—Should the "Herald" stop, there would be hundreds deprived of one great means of comfort and consolation, who have no other source of information, save the Bible. There are many of the dear children scattered abroad, who have not the preaching of the word to encourage them, to whom the "Herald" supplies this lack in a great measure. Therefore I do devoutly pray, that it may be sustained.

There is a little company in this place who are still looking for the blessed hope, and who cannot feed upon any other gospel than that of the kingdom. We contend for the faith once delivered to the saints, and set forth by the Albany Conference. I am glad to see that so many of the children that had gone astray are coming back to this sure foundation.

Please to give an exposition of Isa. 49th in the "Herald." I remain your brother, in the patient waiting for the King, JOHN TUCKER.

Springville (Pa.), Jan. 8, 1846.

We have no peculiar views on the chapter above alluded to. If our Bro. will point out any difficulties he sees in any portion of it, we will try to remove them.

Bro. MOSES CHANDLER, of Troy, N. Y., writes:—The brethren here, who are looking for the Lord, are united in love, and I think growing in grace and the knowledge of the truth. We have a very good congregation at the Market in West Troy. We have a small church, which is in a good state. I preach once a week at Middletown, where we have good times.—The brethren here generally are waking up, yet are without fanaticism, and are looking for the blessed hope.

Your brother in tribulation,

MOSES CHANDLER.

Bro. F. E. BIGELOW writes:—I would say to all in the length and breadth of the land, that all reports which may be put in circulation, that I have given up my faith in the speedy coming of the Lord, are false; when I do so, I will give public notice of the fact.—Many things have taken place among professed believers to shake the confidence of many, who, perhaps, might have had faith; but all ought to consider that the truth of God does not depend upon the frailty of man.

Yours in faith, F. E. BIGELOW.

Worcester (Mass.), Jan. 9, 1846.

Bro. J. Howells, a brother more than sixty years of age, writes from Hamilton, O.:—

"As time advances, I am more confirmed in the precious doctrine of the near advent of our blessed Lord and Savior Jesus Christ. The questions should often recur to our minds, Who shall abide the day of his coming? and who shall stand when he appeareth? The answer from heaven is, None but the pure and holy—those that sigh and cry for all the abomination of the earth—that bear with meekness and patience the contradictions of mistaken brethren, as well as the contradictions of sinners against themselves. Let us hate the evil, but still the erring brethren love."

Bro. L. Dudley, of Moores, N. Y., writes, that, although having been disappointed in not before this seeing the Lord; yet his confidence in the nearness of his coming is not diminished. He reports a goodly number of believers in that place, who have, by the grace of God, been kept from the vain delusions into which some have fallen. A new interest, on the part

of saints and sinners is also being manifested in that section.

Bro. L. Barker, the only subscriber we have in Temple, N. H., is advised by church members to discontinue his "Miller paper." He says he shall when he thinks it is any disadvantage to his spiritual interests. We are pleased that our readers are so lenacious of the right to exercise their own judgment in matters of faith, and the right of judging for themselves what mental aliment is profitable to them.

Bro. E. W. Mead, of Norwalk, O., enquires:—"Cannot some dear brother from the East, filled with the Holy Ghost, as Stephen was, visit this county and State next spring (if time continues), and stir up the brethren?" He says, "I understand there is quite a revival of religion among the Wesleyan Methodists in the eastern part of Norwalk and Townsend." He mentions several cases of conversion.

Brethren who feel disposed to visit the West, on seeing the above request, may perhaps respond to it.

Bro. R. V. Lyon, of Hampton, Ct., writes that he has been on a tour through the towns of Sturbridge, Wales, Palmer, Three Rivers, &c. In each place he was encouraged, and at the latter place baptized one sister. He says:—

"The gospel of the kingdom at the door has not yet lost its power. There is yet efficiency in the blood of Christ to cleanse from sin. The sinner may still look and live. But soon, very soon, the Bridegroom will come to receive all the honest and pure hearted. O that we all may be of this character."

We believe nothing is more clear than that according to our faith it will be done unto us. Those who go out believing God will bless the preached word, may expect success: those who believe they can accomplish nothing, will not.

Sister L. Woodworth writes from Randolph, Vt., that there is a little body of believers there who are trying to live for God, looking for his Son from heaven.

This is the uniform testimony we hear from every quarter. The trial of our faith has given us patience, and strengthened our hopes.

Bro. J. D. Boyer, of Shirmantown, Pa., reports ten or twelve conversions during a late tour he has made through the counties of Lancaster, Dauphin, Cumberland, Perry, and Centre, of that State. He says:—

"The people are awake to the Advent faith. The brethren in this place are strong in faith, soon expecting Jesus. We have had a meeting of one week, and God has been with us in very deed, and four conversions have occurred. Bro. Litch has spent one week in Shippensburg, and the people were very anxious to hear. O that the Lord would send forth more laborers. Could not Bro. Chapman come this way? We have suffered much from want of regular preaching. If Bro. C. could come to preach for us, I would like to know shortly. He must direct his letter to Shirmantown, Cumberland Co., Pa."

If this shall meet Bro. Chapman's eye, he will write as shall seem good to him. We think such an indefatigable laborer as Bro. C. would be productive of much good there.

Bro. A. Currier, of Manchester, N. H., writes:—"Increasing interest is still felt among us. God is truly blessing us. Such union prevails as we have not witnessed for a long time. Our number is full as large as in '42."

Items.

The Fires of 1845.—The Philadelphia Daily Chronicle contains a table giving an account of the fires which have occurred in the United States, Canada, and the West Indies, during the year 1845, which year, it says, will probably be known hereafter as the "fire year." The losses are summed up as amounting to twenty-seven millions, eight hundred and seventy-five thousand, eight hundred and fifty dollars! And this sum does not probably cover more than two-thirds of the losses by fire in the countries above named.

Small Pox.—Notwithstanding every person, we believe, acknowledges the benefits which accrue from vaccination; there have not been so many cases of small-pox in this city, and also in various populous places in New England for several years, as at the present time! In Boston, the small-pox is chiefly

confined to strangers, especially foreigners, and persons and families removing here from other parts of the State or country.—*Bos. Journal.*

The Right Rev. Bishop Alexander, four years ago appointed Bishop of Jerusalem, died there in November.

Loss of the St. David Steamer.—During the late gales the losses to shipping have been to a frightful extent: upwards of 50 vessels have been totally lost, and at least 100 human beings have perished. The most distressing loss is that of the St. David steamer, trading with passengers and goods between Havre, Plymouth, and Liverpool. She sailed from Havre on the 13th December, and there is now no doubt that she has foundered, and that every soul on board has perished. Portions of her cargo have been found off the coast of Fecamp.

A letter from Rome states that some of the refugees from Rimini, in the states of Tuscany, have been detected in a conspiracy to seduce a battalion of the line, and enter with it into the Roman States. Twenty soldiers who had been seduced by the conspirators have fled, to avoid punishment.

The judgment of the Tribunal of Leipzig, in the case of the riots of August 12, was pronounced on the 12th inst. All the prisoners are found guilty of rebellion, and sentenced to five years' close imprisonment.

The flax crop in Ireland this year is less by one-fourth than that of last year, owing to the failure of the Russian seed; but still the value of the flax and seed of the present year is not less than £1,750,000.

The Viceroy of Egypt is about to found, at Cario, a school of the fine arts, for the purpose, it is said, of disseminating amongst his subjects a taste for the study of all things relating to Egyptian architecture.

The King of Bavaria has issued a decree abolishing the custom of compelling his Protestant soldiers to kneel on the passing of the host, and declaring that on the occasion of the procession outside the church, on the day of the Fete Dieu, none but Catholic soldiers shall attend.

A fisherman, named Gillam, had his finger pricked by the bone of a dog-fish a few weeks ago; his hand took to swelling, and he was compelled to have his arm taken off to prevent mortification.

Letters and Receipts for Herald and Watch, FOR THE WEEK ENDING JAN. 30.

N.B. We have annexed to each acknowledgment the number to which it pays. Where the volume only is mentioned the whole volume is paid for.

L. Osler (came too late); R. Woodworth, v 8; J. Martin, 214; L. Nutting, 256; E. Webster (what is his P. O. address?); M. Porter, 280; G. Fuller, v 10; S. Bennett, v 10; J. Bittingham, v 11 (it had been sent back); J. V. Pim, v 11; E. Hadley, 270; U. Smith, v 11; L. Woodworth, v 11; E. W. Mead, v 10; E. Alger, 268; Ed. Burnham, 261; A. Winn, v 10; B. F. Carlton, v 10; M. Eaton, 262 (with books, &c.); J. Davis, v 10; G. T. Stacy, v 10 (besides the pamphlets, and balanced old account)—each \$1. Miss M. L. Brush, v 12; J. G. Loomer, 292; J. Wilden, 258; S. P. Mansfield, v 12; A. Pollard, v 11; L. Barker, 268; J. Livermore, v 11; E. Peckings and J. Hillard (for one paper v 9 and 10, and two papers of v 11); M. Woodworth, v 11; J. H. Hardy, 285—each \$2. C. Pennoyer, v 10; G. Keniston, v 9; A. Gibbs, v 10—each \$3. B. G. Wiestling (two copies), v 10; J. V. Lyon (for books); T. Sharer, v 11 (as directed); T. Atherton, v 10—each \$5.

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